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Three Most-Noble Martyrs

1849. - 50

Three parts

12 Chapters

Everett.
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PART I.

Y^E

Pleasinge and Interestinge Historie,

OF

THREE MOST NOBLE MARTYRS,

TO WITTE,

JAMES Y^E EVERETTE,

SAMUEL Y^E DUNNITE,

AND

WILLIAM Y^E GRIFFITH.

With a strict account of all y^e Sufferings, Trials, Troubles, and
vexatious Tribulation each had to endure in y^e eventfull yere
of Our Lorde, 1849.

PRINTED BY W. DEARDEN,
AT HIS OFFICE, CARLTON STREET, IN Y^E TOWN OF NOTTINGHAM,
1849.

30-11-89
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CHAPTER Y^E FIRST.

NOW it came to pass that in y^e yere of our Lorde, one thousand eight hundred and fortie five, there dwelled in y^e antiente citie of Yorke one James y^e Everette, and this same James y^e Everette had his name recorded in y^e Chronicles of a certaine bodie of Ministers, callinge themselves “Wesleyan Methodistes,” after one John Wesley, who died some time ago.

But James y^e Everette being at times sorely afflicted, was allowed to retire from regular service, and was termed a supernumrarie.

Now James y^e Everette was a man of portlie forme, and withal verie wittie, he was a man of letters, given to writinge, fond of sarcasm, y^e more it was felt, y^e more he enjoyed it—for this James y^e Everette was verie naughty.—Having in the course of his life written several memoirs, several sermons, and several other things not worth naming,—his fame was spread abroad, so that many of y^e societies in y^e kingdome were anxious to secure his services for anniversaries and other occasions.

This saide James y^e Everette had a very comfortable house, well stocked with books, curiosities, &c., &c., and as it was entirelie at his own pleasure when he went out, and when he came in,—when he sat down and when he stood up,—when he would
B preache

preache and when he would refrain,—when he would worke and when he would playe,—when he would visit the sea-side and when he would stay at home ; y^e slightest observer cannot faile to notice what verie nice times he must have, and how much more favoured than most of his brethren, who possess scarcely any advantages like those named.

Thus James y^e Everette lived.—“ Am I not happie ? ” says he. “ Verilie thou art,” replied his inner man,—“ Who so merrie as “ I ? I trow not—James y^e Everette y^e magnificent am I ! ”

“ A glass of wine, James y^e Everette ? ” “ Certainly.”

“ Brandy and water, James y^e Everette ? ” “ Help yourself.”

“ A ride in y^e countrie, James y^e Everette ? ” “ With y^e greatest “ of pleasure.”

“ Accept of this rare old book, James y^e Everette ? ” “ Most “ thankfullie.”

So what with eatinge, drinkinge, readinge, writinge, visitinge, preachinge, &c., &c., James y^e Everette managed to pass away his time.

But now James y^e Everette is sitting reading in his studie. Conspicuouslie placed on y^e shelves are his own offspringe—look at them ? “ Life of Samuel y^e Hick,” “ Life of Daniel y^e Isaacs,” “ Life of William y^e Dawson,” “ Takings of y^e Centenarie,” and an odd copie of y^e “ Disputants.”

Most excellent companie, and permit me to ask thee, James y^e Everette, if thou in thy pourtrayals hast endeavoured to imitate their virtues, and learn from numerous failings the source of true nobilitie ; hast thou copied y^e open hearted simplicitie of y^e “ Village Blacksmith,” and y^e devoted pietie of “ William Dawson ? ”

son?" If thou hadst, methinkest James y^e Everette, thy pen would not have traced some of y^e characters contained in another worke, "Takings of y^e Centenarie," for are there not in it some elements of spite and malice? Y^e paying off some old grudges? Art thou not guilty James y^e Everette?

"Who is that knocking at y^e door?"

Marie brings in y^e letters.

James y^e Everette reads them—what are their contents, shall I say?

No. 1, Letter.

"Frampton, Sept. 1845."

"Rev. Sir,

"Will you honour us with your kind presence
"Lord's day y^e 25th of September, and advocate y^e cause of our
"Sunday School. Our funds are low, you are y^e man for us, so
"come there's a good creature, and our carriage shall be waitinge
"for thee at y^e Railway Station, on y^e preceedinge afternoone."

"Yours most trulie,

"JOHN CROSSE."

"P.S.—Our people have been in ecstacies with you since you
"made them laugh so the last Anniversarie, as we had a funeral
"Sermon y^e Sunday evening before."

No. 2, Letter.

"Ranthorpe, Sept. 1845."

"Rev. Sir,

"Being unexpectedlie disapointed of y^e services
"of Jabez y^e Buntinge, who has preached for our Truste Funde
"these last fifteen yeares, and you being close at hande, we trust
y^e urgency

“ y^e urgency of y^e case, and y^e fact of y^e Lord’s day drawing so,
 “ nigh, will induce you to oblidge us, and for y^e honour of Christ
 “ and y^e salvation of souls, come and assist us. Do not refuse us,
 “ as it is now Thursday, and we are without a supplie, unless
 “ you come forward in this emergencie and render us your valu-
 “ able services.”

“ Yours in Christe,

“ WILLIAM JOHNSON.”

No. 3, Letter.

“ Stokeham, Sep. 1845.”

Honor’d Sir,

“ Wee’s a small chapel wots over-head-an-hears
 “ in det, and we want you to exterminate us. Wull ye len us an
 “ helpin hand, an has we sais, ‘ a stiche in toime saves noine,’ so
 “ if the det is rubb’d of it wont ackumullate so fast. I hav rit
 “ this mysen, not wishin to trubble our skulemaster. Mare my
 “ missus sais, shoul foind ye a bit o’ bread an chaze wen youn
 “ dun, an Jon Grane sais as how his gotten a drop o’ aldar whine
 “ so that weell mak ye as comfortable as our cirkumstances will
 “ permit.”

“ Yours in this wurd,

“ JAS. JONES.”

Now when James y^e Everette had reade these three letters he
 meditated for a short time, and then taking up his pen answered
 them. As ye have y^e letters themselves, so shall ye have y^e answers.

No. 1, Answer.

“ Yorke Citie, Sept. 1845.”

“ My dear Sir,

“ I received yours this morninge and shall be
 happie

“happie if my humble services can be made of any use to your cause,
“for as Bishope Baldock tritelie remarks, ‘He that hath an invita-
“tion to do goode in anie possible way, and hath both powere an
“opportunitie so to do, and yet doth not, renders himselfe liable
“to the curse of God ;’ and further as Tacitus himselfe hath it,
“‘When a doore hath been opened for you, the entrance in
“‘whereof will be serviceable, delaye not, for delayes are ruinous.’
“And further authorities mighte be quoted, my dear Sir, in proof
“of y^e binding character of every Minister of y^e Gospel, to sacri-
“fice comforte and everie other worldlie goode for the sake of
“Christe. My prayers are for your welfare and success, and
“with love to your amiable familie.”

“I am, yours devotedlie,

“JAMES y^e EVERETTE.”

No. 2, Answer.

“*Yorke Citie, Sept. 1845.*”

“Having been troubled with a cough which my
“medicale man states must not be trifled with, I must decline
“your invitation, in great haste.”

“Yours, &c.

“JAMES y^e EVERETTE.”

No. 3, Answer.

“*Yorke Citie, Sep. 1845.*”

“Sir,

“Cannot come.”

“Yours, JAMES y^e EVERETTE.”

And now James y^e Everette having answered these letters,
may I looke one small leetle bit at thy motives in thus disposinge
of thy

of thy business; and with y^e assistance of my leetle bird,—whisper out y^e reasons why one was accepted and y^e others refused. Ah! James y^e Everette, thy hastie exclamations have betrayed thee, and given me y^e information required. What heard I when thou readst y^e first communication?

“Frampton!—John Crosse!—nice house!—capital library!—
“rare old coins!—splendid manuscripts!—excellent livinge!—
“goode wine!—*all righte, I’ll go!*”

An on readinge No. 2, James y^e Everette?

“Ranthorpe—Jabez y^e Bunting—allways in the habit—case
“of emergencie—very pressing—no! no! no!”

James y^e Everette hates Jabez y^e Buntinge, and cannot be at y^e beck and call of William Johnson; and besides, next Sunday James y^e Everette wants to write a reviewe on “Paxton’s Medieval Antiquities,” and therefore to William Johnson my coughe shall be my excuse—cannot come.

And on readinge No. 3, James y^e Everette.

“Bread and cheese—and elder wine,—such foode does not
“agree with me, Oh no:” so to you James y^e Everette says,
“cannot come,”

So when James y^e Everette had finished his letters, another knock was heard at y^e doore, and without further ado, in walketh John y^e Burdsall.

“Comfortable chaire,” quoth John y^e Burdsall.

“Mightily so,” answered James y^e Everette.

And so y^e pair drew their chairs to y^e fire, and cozily chatted together some time, on y^e subjects contained in y^e following chapter.

End of Chapter y^e First.

CHAPTER Y^E SECONDE.

NOW John y^e Burdsall lived hard bye James y^e Everette, and report saies that they had a door by which they could enter into each other's studies. Be that as it may, though John y^e Burdsall was old in yeares, yet he had great affection for James y^e Everette, and they twaine were one in heart.

John y^e Burdsall's name was also registered in y^e Chronicles of y^e Wesleyan Societie in y^e citie of Yorke :—and he too was a supernumerarie.

Now John y^e Burdsall and James y^e Everette had a singular way of thinking,—y^e reason I know not. Whether it was, y^e loss of respect on y^e part of a great many of their brethren in y^e ministrie, or because their ambitious views had not been carried out, or whether sufficient power had not been placed in their hands, or proper deference given to their opinions, is not for me to say ; but nevertheless their minds were soured against their lawfull rulers, and they determined, if possible, to be quits with them.

Y^e best manner and system had been talked over in y^e conversation just referred to : and in y^e space of fourteen days, John y^e Burdsall and James y^e Everette were discovered in high merriment in y^e same parlour, y^e same chairs, and bye y^e same fireside.

James y^e Everette smiled.

John y^e Burdsall did the same.

James y^e Everette smiled again.

John y^e Burdsall echoed it.

And why were James y^e Everette and John y^e Burdsall so amused? They had just finished readinge their manuscripts, which were held close, lest haply by accident any word should escape. Methinketh I see them now, how they chuckled and delighted in their own performances, and when speaking of their probable effect.

“What a sensation they will create,” says James.

John repeated y^e sentiment.

“What will y^e preachers think to them, John?”

John scarcely knew.

“Don’t you think, John, they will be eminently usefull?”

John did think so.

“When Jabez y^e Bunting sees himself in my mirror, don’t you “think he’ll quake with fear?” quoth James.

John “thought better men than Jabez y^e Bunting had shaken “for much less things.”

James “thought it would give such a blow to Conference as “they would scarce recover.”

John thought ditto, ditto.

James “thought it better not to name either author or printer.”

Again John thought ditto, ditto.

James wished to know if John would bind himself to secrecy.

John was quite willing.

And so James and John agreed to join their manuscripts, and some other communications they had received, and entitle them

“Y^E

“Y^E FLIE SHEETES,” and sende them poste-paid to y^e preachers throughout y^e length and breadth of y^e land.

End of Chapter y^e Seconde.



CHAPTER Y^E THIRDE.

NOW it came to pass a short time after y^e circumstances just named, that there came to y^e town of Nottingham to sojourn, another man whose name recorded in y^e books of y^e Chronicles of y^e Wesleyan ministers stands thus,—“Samuel y^e Dunnite, Nottingham North Circuit.”

Now Samuel y^e Dunnite was proud of one fact in particular, to wit, that he enjoyed the friendship of a greate and goode man named Adam y^e Clarke, and whose praise is found in all y^e Churches. Happy would it be for Samuel y^e Dunnite had he always followed in y^e footsteps of his adopted pattern.

But Samuel y^e Dunnite did otherwise, which caused Samuel y^e Dunnite to feel severely.

So Samuel y^e Dunnite came to Nottingham, and Samuel y^e Dunnite was well received when he arrived.

Now as it happened, prophecies of evil were spread abroad in reference to some of y^e actions of Samuel y^e Dunnite while at several places, but they were hushed up and forbidden.

Y^e stars of literature reported that Samuel y^e Dunnite wished to become one of them, but on examining his pretensions to that honour, y^e following thoughts were given, and resolutions unanimously carried.

“I.—That while some of y^e said Samuel y^e Dunnite’s published

“lished sermons were very fair specimens of abilitie, yet there
“was not anything in them sufficiently striking to warrant his
“admission into our body.”

“II.—That his compilations being numerous we give him
“credit for industrie and perseverance, but at y^e same time wish
“to state, that as no great amount of mind is necessarie for them,
“their pretensions are not high enough to entitle him to such an
“honour.”

“III.—That his catechumen publications evidence a want of
“proper care, sufficient attention not being paid to y^e common
“rules of grammar.”

“IV.—That a published work entitled ‘Y^e Memoirs of Thomas
“y^e Tatham, &c.,’ bearing his name as author, does not contain y^e
“slightest elements of cleverness, but on y^e contrarie is slovenly
“in construction, faultie in dictione, and miserable in executione:
“therefore Samuel y^e Dunnite was not admitted.”

Samuel y^e Dunnite was in no ways daunted at this decision,
but continued writinge, and writinge, without paying proper
attention to pastoral visitation.

Report says Samuel y^e Dunnite was very fond of basking
under y^e wings of a certaine grocer, and of a certaine confectioner,
and that most of his pastoral visits were confined to their habi-
tations:—be this as it may, further circumstances will tend to
prove y^e report was not without foundation.

Now when Samuel y^e Dunnite came to Nottingham, although
there existed unfavourable reports, much was said in his favour,
and I verilie believe most of the people were much taken with
him, but as daies rolled on his temper began to shew itselfe, and
Samuel

Samuel y^e Dunnite at Nottingham became Samuel y^e Dunnite of Newcastle, Dudley, &c.

Whereupon some of y^e friends altered their views of Samuel, and Samuel y^e Dunnite did not like the alteration. But as Samuel y^e Dunnite could not help himselfe at that time, he was obliged to rest contented.

It happened, however, in course of time that y^e ministers at Conference, who had been obliged to put a bridle in y^e mouth of Samuel y^e Dunnite, and for which step many were greatly incensed, took it out again, and made Samuel y^e Dunnite a superintendent of y^e Nottingham North Circuit.

When Samuel y^e Dunnite was superintendent then he became obstreperous.

Some men are born to govern, others to be ruled.

Samuel y^e Dunnite was not born to govern, for when he took y^e rod in his hand, it was instantly turned into one of iron, and was shaken with a vengeance.

But y^e more Samuel y^e Dunnite used y^e rod, y^e more y^e people rebelled, till at length what with partie spirit, and tyrannie, y^e peace of y^e societie of Nottingham was broken, a division was expected, and I verilie believe would have taken place, had not other circumstances arisen which diverted public attention. That Samuel y^e Dunnite was tyrannical,

I.—His brother ministers can show,

II.—Y^e local preachers can show,

III.—Y^e class leaders can show, and

IV.—Y^e members can show.

To y^e firste he was proude and arrogante ;

To y^e

To y^e seconde overbearinge in y^e extreme ;
To y^e thirde insultinge and bullyinge, and
To y^e fourth cruell and unmercifull.

Instances of each of these characteristicks shall be given in a subsequent part of this little worke, when we come to treat of Samuel y^e Dunnite's principles *versus* practice.

So Samuel y^e Dunnite's residence at Nottingham was productive of great and insuperable evils.

End of Chapter y^e Thirde.



CHAPTER Y^E FOURTH.*Treats of William y^e Griffith.*

NOW William y^e Griffith was a younger man than either James y^e Everette or Samuel y^e Dunnite, and he is recorded in y^e Chronicles before referred to, as living at y^e small towne of Riplie, in y^e countie of Derby: he too was a minister in connexion with y^e Wesleyan Methodistes.

Report says William y^e Griffith was stationed at y^e towne of Riplie that his wife might have y^e advantage of beinge near her parents, who live hard bye, and who are connected with y^e same societie.

Y^e Chronicles state that William y^e Griffith has been in y^e ministrie seventeen yeres, and duringe that period has been stationed in some of y^e very best circuits.

William y^e Griffith was clever, but withal very eccentric; brilliant as an orator, but extravagant beyonde measure; with firste-rate pulpit talents, but deficient in prudence.

A very curious account is left on record concerning him, to wit, that William y^e Griffith beinge of a nervous temperament, did let his nervousness get y^e better of his discretion, just previous to y^e time when he should have been examined touching his abilities for y^e ministrie, and that he, under y^e influence of such nervousness,

vousness, did take boat unknown and proceede to y^e island of Jersey.

Whereupon there was a great outcry for y^e said William y^e Griffith.

And as it was about y^e time when "Burkeinge" was in vogue, it was thought he was murdered.

In consequence of which, Government offered a large reward for y^e discovery of y^e murderers.

And friends were in deep distress.

But William y^e Griffith in due time found his way back again and made his appearance.

On which, Conference behaved very leniently, and after warning him against a repetition of such foolish conduct, forgave him.

And his friends forgave him.

So William y^e Griffith went on joyfullie.

Now although this was a sad crotchet in William's historie, he had another or two which made him appear very ridiculous at times.

No. 1 crotchet was Bitterness to y^e Established Church.

No. 2 crotchet was Bitterness to y^e Established Government.

Now as every one has a right to his or her crotchet, I am not going to interfere with William y^e Griffith's right to his, so long as he keeps y^e expression of his thoughts confined to proper places and times: but when these limits are overstepped, when pulpits are converted into political arenas, and when y^e house of prayer is used for y^e purpose of spreading dissatisfaction to y^e constituted authorities, then methinks it comes within my province to make a remark or two.

John

John Wesley says "Speak not evil of your rulers."

Also "Prophecy no evil to y^e nation."

Also "Sever not y^e connexion between y^e Wesleyans and
"y^e Church of England."

William y^e Griffith says violent things against y^e rulers.

Also that evil will come to y^e nation.

Also that there is no right to y^e existence on y^e part of
Wesleyans of any connexion with a state-endowed Church.

Therefore it followeth as a matter strictly in course that John
Wesley and William y^e Griffith do not agree: if so, William
y^e Griffith ought not to be a Wesleyan minister, for if he is
right, John Wesley is wrong.

Which of the two is right, readers judge.

Report says William y^e Griffith is a Chartist, but as to y^e truth
of it I cannot say, one thing I know, to wit, that William
y^e Griffith was once at a Chartist meeting in y^e towne of
Birmingham, and whether it was that William y^e Griffith was
astounded at y^e eloquence of y^e speakers, or y^e loftiness of their
sentiments, or y^e beauty of their similitudes, or what not, he
became so absente that some dexterous thiefe relieved him of
a gold watch, and who y^e sinner was, neither William y^e Griffith
nor myself knoweth to the present day.

Now be it observed, though William y^e Griffith does not please
us in these his crotchets, yet we may express an amount of sym-
pathie that his talents should be shorn of their beauty by such
circumstances, and that his ministrie should in many instances
prove fruitlesse through such extraneous matter being introduced.

End of Chapter y^e Fourth.

CHAPTER Y^E FIFTH.

NOW it came to pass in y^e yere of our Lorde, one thousand eight hundred and fortie nine, there did assemble in y^e towne of Manchestere y^e number of six hundred ministers of y^e Gospel in connexion with y^e societie established by y^e late John Wesley.

Such assemblage was called “Y^e Wesleyan Methodiste Conference.”

And be it further observed that such conferences are held yere after yere, accordinge to rules and regulations laid downe in y^e Chronicles of Methodism by its founder.

For acts of discipline, order, and regulation.

For y^e admission of fresh ministers.

For y^e management of y^e affairs of y^e connexion.

And for other purposes not herein described or specified.

Now at this conference William y^e Griffith was present.

And Samuel y^e Dunnite was present.

And why?

William y^e Griffith came of his own free will and consent.

Samuel y^e Dunnite because he was oblidge: for bee it known that duringe his residence in y^e towne of Nottinghame he had commenced a publication entitled “Y^e Wesley Banner,” and that some of y^e articles contained in y^e said “Wesley Banner” were such that, had their principles been carried out, great confusion

would have resulted : moreover, Samuel y^e Dunnite declared in y^e said “ Wesley Banner ” that many of y^e ministers had been “ coerced, frightened, and driven ” to signe a certaine paper which has been entitled “ Y^e Osbornian Test,” though it was merelie an expression of confidence in y^e puritie of its members, against y^e wicked insinuations contained in “ Y^e Flie Sheetes ; ” and further, it was held good that many of y^e articles had a tendencie to subverte y^e constitution of Methodism as established ! Now on y^e strength of this, charges were brought against Samuel y^e Dunnite at a districte meetinge held in y^e towne of Derby, and against y^e decision of which Samuel y^e Dunnite appealed to Conference.

So Samuel y^e Dunnite went to Conference to be tried for y^e charges in reference to y^e contents of “ Y^e Wesley Banner.”

Now James y^e Everette, like all cowardes when y^e battle draweth nighe, preferred his comfortable snuggerie in ye citie of Yorke to y^e hot water into which he would get, were he to proceede to Conference ;—as he was well aware universal suspicion was upon him as y^e author of “ Y^e Flie Sheetes,” and that somethinge would be saide and done in reference to them.

So James y^e Everette stayed at home, waiting y^e turne of eventes.

But while thus waitinge y^e turne of eventes, James y^e Everette received a mandate containing an intimation that his presence was required in Manchestere.

So James y^e Everette was oblidge to go.

And it came to pass that y^e Conference assembled together, and a certaine man named Thomas y^e Jackson was chosen y^e presidente ;

presidente ; and many of y^e preachers were there, men who had borne y^e burden and heate of y^e daye.

And James y^e Everette was there.

And Samuel y^e Dunnite was there.

And William y^e Griffith was there.

And accusers and accused were there.

And Jabez y^e Bunting was there. And methought, “ Verilie,
“ Jabez y^e Bunting, if thou art y^e man ‘ Y^e Flie Sheetes ’ make
“ thee, this is no place for thee ; more fitte art thou to bee y^e
“ governour of some dreadfull prison, where nought is to be
“ hearde but dismall groanes, y^e clanking of chaines, and y^e sighes
“ of guiltie men : but there is in thy face that which would banish
“ all such thoughts ; and in thy actions y^e contrarie of such foul
“ insinuations.”

And John y^e Hannah was there, whose praise passeth my powers, and whom I have long watched with extreme pleasure, for oft have I heard y^e out-bursting song of gratitude from y^e lips of devout believers, who through y^e instrumentality of this man were led to “ Y^e Lamb of God who taketh away y^e sins of y^e “ world.”

And yet “ Y^e Flie Sheetes ” revile John y^e Hannah.

And John y^e Rattenburie was there. And who that knowes him would believe that a breath of unkindnesse to anie human beinge would meete with a response in his hearte ? Who is there, through y^e lengthe and breadthe of y^e land, that has listened to his thrillinge, gospell, salvation sermones, that has seen y^e goode effected through his preachinges, that has witnessed his anxietie for y^e goode of his fellowe men, and does not feele
proude

proude that such a man as John y^e Rattenburie is a member of y^e Wesleyan Methodiste Conference?

And Alfred y^e Barratt, and John y^e Lomas, and Richard y^e Reece, and Robert y^e Newton, and William y^e Bird, and George y^e Osborn, and a hoste of others, whose eminent pietie and talents are known and appreciated throughout y^e church, were there.

Now at y^e said Conference much talk and consultation took place,—how this should be done,—how that should be arranged,—who should fill this office,—who that,—who should occupie one poste of honour,—who another,—and a multiplicite of businesse which necessarilie must be connected with y^e governmente of so vaste a people as “Y^e Wesleyan Methodistes.”

Y^e rules of y^e Conference also ordaine, that all y^e preachers shall be examined one by one in reference to their character and conducte, in order that if any thinge wronge should have beene committed, it may properlie be examined, and y^e resulte determined; therefore, as is always y^e case, when y^e examination of y^e character commences, ye greatest attention is manifeste.

On y^e present occasion more than ordinarie interest was exhibited, for it was understoode that some remarkes would be made in reference to y^e conducte of some Yorke brethren.

Now in this place it may be well to observe “Y^e Flie Sheetes” had been in circulation y^e space of three or four yeres: they contained, moreover, much base, wicked, and slanderous matter, affectinge y^e moral and religious character of a great manie goode and pious ministers, accusinge them of tyrannie, lyinge, falsehoode, misappropriatinge y^e public moneye, sellinge themselves for gaine, and many other charges which I have neither space
nor

nor inclination to give, and which, if true, would make it a mercifull act to cut off Methodisme altogether, and annihilate it from Christian communities.

Moreover, y^e authors of these "Flie Sheetes" had been true to their bond, and neither disclosed their own nor y^e printer's names, rendering themselves by this act alone amenable to y^e laws of y^e lande.

I cannot finde termes sufficientlie expressive to shoue my abhorrence of anonymous slander.

Such private murderers, midnight assassins, stabbers in y^e dark, I abominate and deteste.

Open day worke, in y^e broad sunlight of God's blessed earthe, face to face, let us state our wronges and seeke redresse.

Not as y^e skulkinge thiefe, who waites till midnichte throwes her sable mantle o'er all before he ventures on his devil-like errande of takinge that to which he has no righte.

Now Conference thoughte these anonymous publications, if written by anie of y^e preachers, calculated to do more harme than if written by anie other persons, and havinge suspected several of beinge concerned in them, determined to availle themselves of y^e privilege afforded in y^e rules, of asking several parties concerning them.

Now as I observed before, James y^e Everette was universallie suspected as y^e author of these wicked publications, because

I.—Y^e style of writing was similar to that employed by him in some of his printed workes.

II.—Many of y^e sentimentes were such as he had beene hearde frequentlie to avowe, and in language preciselie y^e same.

III.—That

III.—That his expressiones of admiration at their contentes were frequente and undisguised.

IV.—That he is knowne to have borne a greate parte of y^e cost of their printing, and

V.—Because he refused to signe a declaratione of their mischievous, slanderous, and lyinge tendencie.

So it followeth as a matter dulia in order, that as “Y^e Flie Sheetes” containe direct attackes on character, and y^e moste unblushinge falsehoode, y^e authors must be wicked men.

Conference did not wishe to have y^e crime of keepinge wickede men as ministers laide to theire charge, for if they did so, it were a manifeste breache of everie lawe, human and divine, therefore they wished to finde if y^e men reallie were amongst them.

And so y^e purginge processe began.

Eleven hundred ministers signed a declaration of y^e mischievous and wickede character “Y^e Flie Sheetes” possessed.

And so they were purged.

Several would not signe, but gave verbal expressions of opinion as to their character and tendencie.

And so they were purged.

James y^e Everette, Samuel y^e Dunnite, and William y^e Griffith neither signed nor gave anie verbal expression of disapprobation.

And so they were not purged.

Several others refused, and y^e same result followed.

So affairs stood when y^e Conference commenced y^e examination of y^e characters.

Now when y^e name of Jabez y^e Bunting was called there was
a greate

a greate silence, till Jabez y^e Bunting requested y^e privilege of sayinge a fewe wordes.

And y^e requeste was at once complied with.

So Jabez y^e Buntinge stated that as he was gettinge into yeres, and his character and reputation had been violentlie assailed, and that time after time, he thoughte it necessarie to throwe himselfe upon y^e sense of y^e meeting, and if there were anie persons there who had anie charge to make, he was readie to submitte to a trial. If anie one thought he had erred or done wronge, they had onlie to mention it, and he would give anie explanation. "If "anie one has indictments to make, why not make them now, "while I am here, now, to my face, that I may answer them," said Jabez y^e Bunting, under a consciounesse of his owne innocence.

No one made anie charge or saide a worde.

Y^e challenge was repeated, with exactlie y^e same resulte.

"Then," said Jabez y^e Bunting, "as ye will not do to my face "what some of you have done behinde my backe, I charge ye for "ever to hold your peace."

So y^e characters were examined, and then it came out that y^e ministers who refused to establishe their innocence of y^e greate wickednesse in writinge "Y^e Flie Sheetes" were James y^e Everette, Samuel y^e Dunnite, William y^e Griffith, and some others: and though Conference did all they could by kindnesse and tendernesse to bringe them to their righte minde, yet did y^e three persiste in their course of conducte, and most painfullie did it affecte Conference to pass y^e extreme sentence of y^e lawe on them, to wit, expulsion. The others not behaving in so contumacious

cious a manner were visited with a lighte judgmente ; and so matters ended as follow.

Six hundred ministers expelled y^e three, for refusing to establish their innocence of y^e wicked slanders of “ Y^e Flie Sheetes,” and for moste shamefullie insultinge y^e Conference.

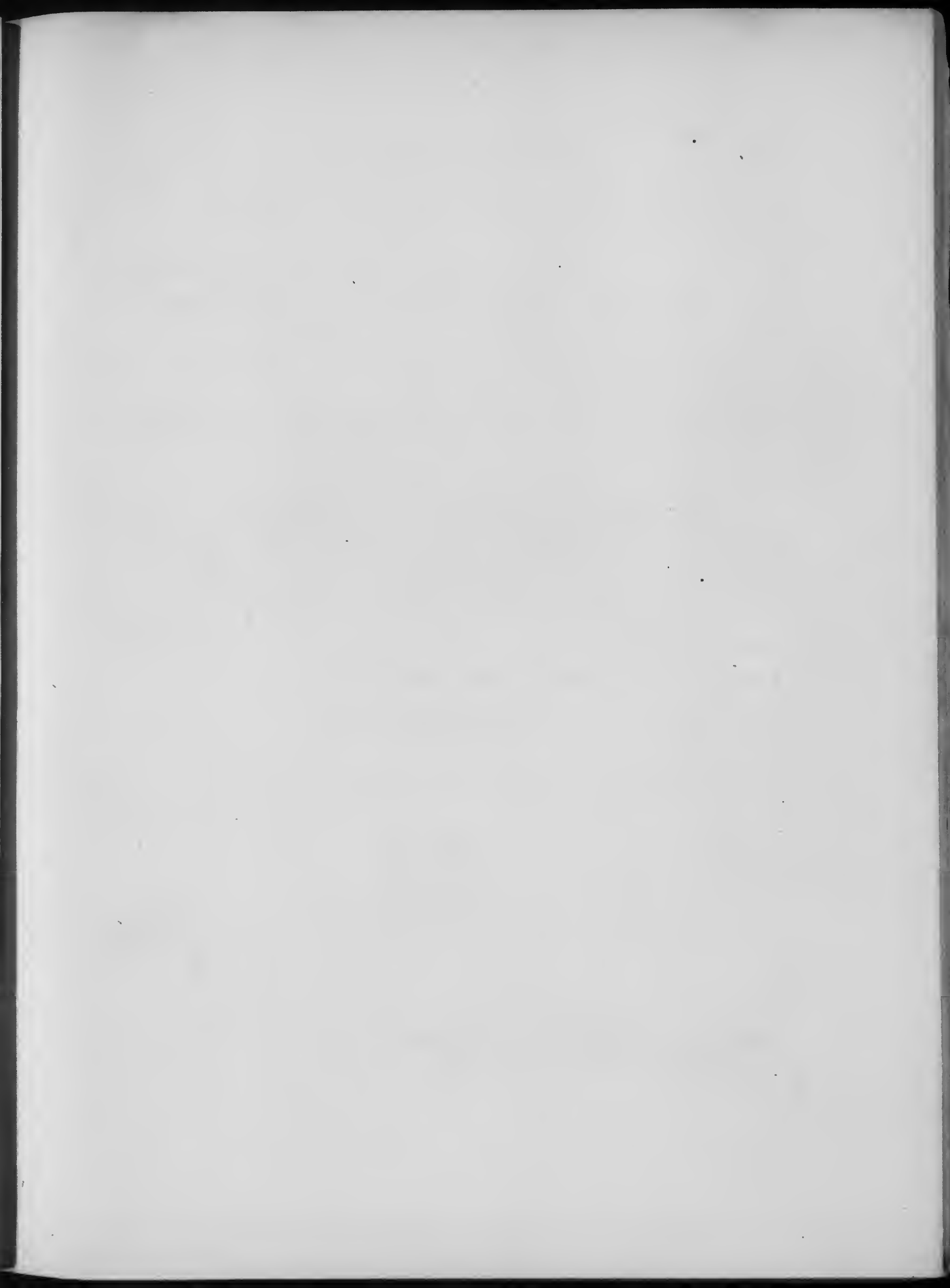
For y^e insultes reade y^e Chronicles of y^e reportes of y^e proceedings, and there ye will find y^e Conference endured more contumelie than ever had been perpetrated on it as a bodie since its firste existence.

So y^e three expelled men, James y^e Everette, Samuel y^e Dunnite, and William y^e Griffith, became martyrs to y^e cause of spirituell tyrannie and despotisme. So they say.

End of Chapter y^e Fifth.



PRINTED BY WILLIAM DEARDEN, AT HIS PRINTING-OFFICE, CARLTON STREETE, ON Y^e NORTHE SIDE THEREOF, IN Y^e TOWNE OF NOTTINGHAM.



No. 2 will containe an accounte of y^e sufferings of y^e martyrs in y^e townes of Nottingham, Derby, London, and Birminghame, and other places not herein specified, to which places they of their owne accorde did proceede, for y^e purpose of statinge their wrongs and begging their breade: with some account of y^e persons who received y^e martyrs at y^e above townes and cities.

PART II.

Y^E

Pleasinge and Interestinge Historie

OF

THREE MOST NOBLE MARTYRS,

TO WITTE,

JAMES Y^E EVERETTE,

SAMUEL Y^E DUNNITE,

AND

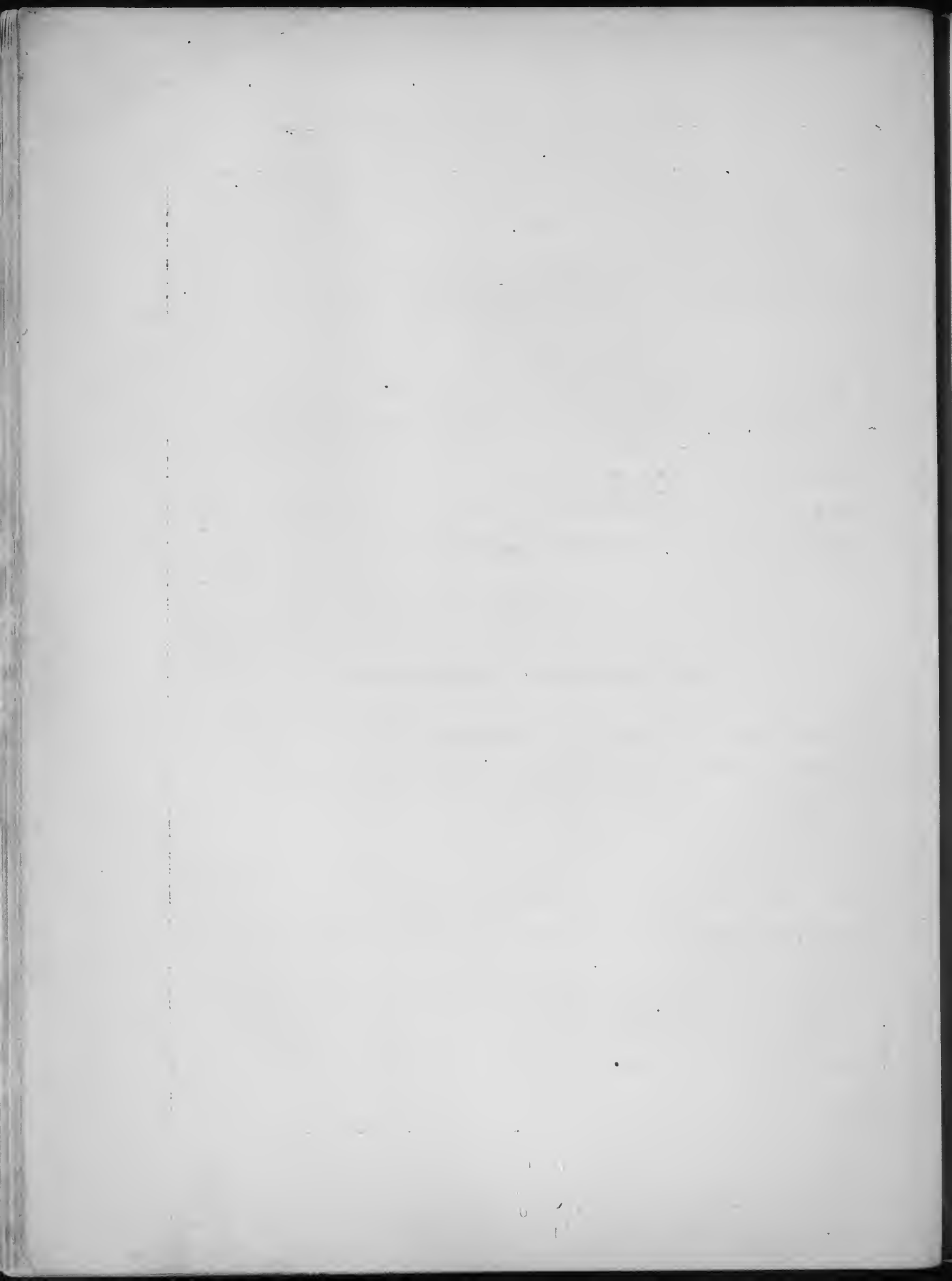
WILLIAM Y^E GRIFFITH.

With a strict account of all y^e Sufferings, Trials, Troubles, and
vexatious Tribulation each had to endure in y^e eventfull yere
of Our Lorde, 1849.

PRINTED BY W. DEARDEN,
AT HIS OFFICE, CARLTON STREET, IN Y^E TOWN OF NOTTINGHAM,

AND SOLD BY
SIMPKIN, MARSHALL, AND CO.,
LONDON.

1849.



CHAPTER Y^E SIXTH.

NOW it came to pass that as soon as y^e three men, to witte, James y^e Everette, Samuel y^e Dunnitte, and William y^e Griffith, received y^e sentence of expulsion from y^e privileges and benefits appertaininge to y^e state of a Wesleyan Methodiste Minister : they were confounded at y^e noveltie of their situation, and it behoved them to take a glance into futuritie. Y^E minds of y^e three were therefore called into active operation, for they had to decide,

I.—Y^E proper way of obtaininge their bread and cheese.

II.—Y^E best manner of treatinge y^e people, so that a securitie of y^e saide necessities of life should be perpetuated to them.

III.—Y^E most expressive “*epithets*” to apply to y^e Conference in reference to their conduct, and to themselves as such monumental examples, of double-dipped tyrannie and oppression.

In reference to y^e first proposition it was decided that y^e connexion should be canvassed.

To y^e seconde, that y^e expelled should proceede through y^e length and breadth of y^e land stating their alleged wrongs, for y^e purpose of exciting y^e sympathie and assistance of all those weak enough to grant y^e same.

To y^e thirde, y^e dictionarie was ransacked to finde terms sufficiently expressive of their abhorrence of y^e proceedings of Conference, but without success ; for although many words are founde

therein that indicate greate bitterness, yet y^e bitterness of y^e bittereste words were not half bitter enough to shadow forth the depths of their bitter feelings. However as they could not convenientlie coine or manufacture words, y^e most significant were made to suit their purpose.

Y^E proceedings of Conference were termed,—

“Worse than y^e days of y^e Star Chamber.”—“Inquisitorial.”—“Un-English.”—“Opposed to y^e genius of Christianitie.”—“Ty-
“rannical in y^e extreme.”—“Base examples of spiritual despotism.”—
—“Anti John Wesleyan.”—“Anti every thing goode and favour-
“able to y^e bad passions of men.”—“Y^E charnel house of cor-
“ruption, and y^e slaughter house of character :” and other things
I cannot now name.

Manie of y^e Members were termed,—

“Proud—arrogant—deceitfull—lovers of pleasure more than
“lovers of God—wine bibbers—receivers of bribes—gluttons—
“men pleasers—trucklers—sycophants—lick spittles—waiters on
“y^e pleasure of royaltie—tricksters—place men—soul deceivers,”
and as not careinge what became of them, if they could
but secure their plentie of y^e goode things of this life.

Now to themselves they applied y^e words—“Martyrs to y^e cause
“of spiritual despotism.”—“Sufferers in a righteous cause.”—
“Sufferers for conscience sake :” and such a multitude of sufferers
were they, that one should think no human body could bear the
intense weight of agonie they endured.

Their course was soon marked out. The first sermons after
expulsion were preached in y^e Towne of Manchester. And where?

In y^e place where throughout y^e week, bargains had been made,
gaine

gaine had been sought, and mammon had been worshipped.—Not a verie fit place for y^e worship of God. And yet y^e martyrs thought so !

For in y^e Corn Exchange were y^e services held.

But onlie one Lord's Day was this permitted ; for manie chapel doors were opened unto them afterwards.

Y^F Primitive Methodistes offered their pulpits, and methought it was with verie little grace they did so ; as they would not have liked y^e Wesleyan Methodists to have interfered with anie of their concerns.

Y^E Kilhamites offered theirs, and again I thought, this comes with verie bad grace, for their own Ministers are groaning under a lay bondage that cripples their energies, and renders them in manie places powerless, through being at y^e will and caprice of a single man ; who because he possesses a little of this world's goodes, lords it over God's heritage.

If Wesleyan Methodistes be groaning under spiritual bondage, y^e Kilhamite preachers are borne down with a vengeance, by lay influence : such is my thought and that of manie others.

And y^e followers of Dr. Warren offered theirs ; and well they might, for it would gladden y^e hearts of y^e Ministers to behold for once, their pews filled, and feel y^e contrast between y^e warmth of a full chapel, and y^e cold chilling sensation of empty benches.

So y^e three martyrs had no lack of places wherein to preache : and invitations were sent to them without ende.

I verilie believe on y^e part of manie, it was not so much admiration at their doings, as y^e noveltie of havinge an expelled Minister and self-dubbed "martyr" in y^e pulpit. On y^e same principle

ciple as y^e grocer puffs sugar rescued from a burning vessel ;—or y^e draper,—goodes patronized by y^e Queen of these Realms, and a pocket handkerchief actually touched by her ;—or y^e holie coat of Treves ;—or anie other raree show.

“Walk in, walk in,” and see and hear one of y^e “most noble “martyrs,” silver to y^e gallerie, but folks with copper to go below.

That man who will raise y^e most money, is y^e most favoured: and as noveltie in puffing is allways attended with success, so I believe the chief motive in y^e present case was similar: y^e announcement should however be drawn up as follows :—

TREMENDOUS HIT!!!!



ENTIRE CHANGE OF PERFORMANCE.



Y^e Managers of y^e Sunday Schools at Mendbro, have great pleasure in announcing to y^e Public, that they have secured y^e services of

ONE OF Y^E NOBLE MARTYRS

who will go through y^e whole

PERFORMANCE OF HIS MARTYRDOM,

and rise Phoenix-like out of y^e flames intended to consume him.

As y^e Managers have been at considerable expense in engaging him, the charges will be as follows :—

Gallerie 1s., front Seats of ditto, 2s. 6d. Below Stairs, 3d.

~~~~~  
**EARLIE APPLICATION IS NECESSARIE TO SECURE PLACES.**  
~~~~~

End of Chapter y^e Sixth.

CHAPTER Y^E SEVENTH.

NOW there lived in y^e towne of Nottinghame a certaine dealer in tea and tapioca, and bee it knowne that this dealer was greatlie infatuated with Samuel y^e Dunnite, and ofttimes did invite him to sojourn at his habitation.

And Samuel y^e Dunnite accepted his invitationes, and moste frequentlie made y^e saide habitation his abode.

Whereupon y^e saide dealer was mightilie elevated, and y^e honour was accounted to be so greate, that Samuel y^e Dunnite was in his thoughtes morninge, noone, and nighte : and methinketh I mighte venture to telle one dreame y^e saide dealer had ;—to witte, one nighte, after enjoying y^e companie of Samuel y^e Dunnite, (by y^e bye, I may as well state that he was y^e onlie one in his house who did enjoie Samuel y^e Dunnite's presence, for bee it knowne, Samuel y^e Dunnite had a verie naughtie practice of interferinge with that which appertained to others' businesse, and therefore amonge all junior branches of families was held in universall dreade,) he retired to reste, and was soone faste asleepe.

Y^e kinge of sleepe helde highe courte on him.

But thoughe his bodie was to all appearance inanimate, his mental powers (if so I may call y^e exercises of minde in dreames) were in active operation.

Visions passed before him.

At

At lengthe they assumed a definite forme; to witte, a vaste assemblage is gathered together.

An elevated dais is occupied by a chaire, and in that chaire sittes James y Everette.

On either side of y^e saide James y^e Everette are other chaires occupied by Samuel y^e Dunnite and William y^e Griffith.

Y^e people fill y^e remaining space.

James y^e Everette rises to addresse y^e assemblage, on which there is y^e greatest amounte of silence and attention.

“Men and brethren,” says he, “are ail y^e prisoners safe?”

Y^e multitudine answered as withe one voice “They are.”

“Bring them forward,” cried James y^e Everette.

This processe was no easie matter, for y^e place was so crowded that it was with y^e greateste difficultie that roome was made for them, amounting as they did to some five or six hundred.

While they were enteringe, and after all had entered, y^e moste discordante groanes and yelles were uttered, and all manner of insultes heaped on y^e poore prisoners.

Silence havinge been restored, James y^e Everette wished to knowe “whether y^e prisoners pleaded guiltie to y^e awfull crimes of tyrannie, oppression, and unlawfull usurpatione of powere.”

Whereupon they all cried with a loude voice “Not Guiltie.”

So James y^e Everette called upon Jabez y^e Bunting to stande forthe.

And Jabez y^e Bunting instantlie obeyed him, and with open face confronted y^e assemblage.

“Is Jabez y^e Bunting guiltie, or not guiltie?” shouted William y^e Griffith, appealinge to y^e multitude.

Whereupon

Whereupcn y^e mob shouted still more loudely “guiltie.”

“What punishmente does he deserve?”

“To y^e flames, to y^e flames,” they all cried.

So Jabez y^e Bunting was consigned to y^e flames.

“Y^e nexte name on y^e liste.”

“George y^e Osborne, stand forthe.”

George y^e Osborne, nothings daunted at y^e fall of his predecessor, boldly appeared.

Again y^e question was asked.

And with y^e same resulte, and with y^e same sentence. But y^e mob havinge once tasted y^e bloode, before y^e officers of y^e courte had time to remove him, tore him to pieces, and exhibited his mangled remaines, cryinge “This is y^e bodie of y^e tyrante and traytor George y^e Osborne.”

Not contente with y^e two, others were broughte forthe: and as eache stooode stedfaste in y^e integritie of his hearte, mette his fate noblie and bravelie.

At this stage of y^e proceedinges, one of y^e assemblage, a man with strange visage and marred lookes, arose and requested permission of James y^e Everette to speake.

And permission was instantlie granted.

So he stooode forthe and saide, “that time was precious, and if
“y^e same processe were carried on with eache of y^e six hundred
“as had been with those alreadie disposed of, too much time
“woulde be occupied, and therefore he woulde propose as an
“amendmente that y^e assemblage shoulde be allowed to deale
“with y^e remainder accordinge to their deserts.”

Whereupon y^e assemblage shouted forthe their consente to this
proposition

proposition, and, not waitinge for an answer, commenced an attacke upon the prisoners.

James y^e Everette, Samuel y^e Dunnite, and William y^e Griffith, not wishinge to sustaine anie injurie, made their escape oute of a backe doore.

Y^e confusion increased.

Y^e cries of y^e wounded were hearte-rendinge.

A dreadfull shrieke burste forthe, which awoke y^e dealer in tea and tapioca: and beholde, it was a dreame, and verie gladde was he in some respectes that it was a dreame.

Now as this saide dealer was sittinge y^e morninge after y^e saide dreame, thinkinge of it's incidentes, he coulde not helpe wishinge in his hearte that a courte were in existence by which y^e six hundred coulde be tried by y^e three named in y^e dreame; and though y^e punishment inflicted was thoughte to bee severe, yet not muche more so than deserved by anie men who woulde calle into question y^e actiones of so immaculate a trio as James y^e Everette, Samuel y^e Dunnite, and William y^e Griffith.

Like William y^e Griffith, this saide dealer had a crotchet or two: to witte,

Thinkinge what he liked himselfe, but not allowing others to exercise y^e same privilege: and, moreover,

Punishinge to y^e utmoste of his power anie who dared to differ from him in opinion.

Of y^e truthe of which this tea and tapioca man gave palpable prooffe in y^e followinge incidente, if reporte does not belie him:—that he was grievouslie vexed y^e firste number of this little worke shoulde containe a passinge reference to “a certaine grocer”

under

under whose winge Samuel y^e Dunnite was wont to baske ; and y^e cap fittinge him to nicetie, he did with it on his heade, falle oute not onlie with y^e saide remarke, but with y^e printer thereof, juste as thoughe y^e printer was oblidge to aske his consente as to what he shoulde printe and what he shoulde not ; and under y^e influence of his feelinges, did countermande all his publicationes, and stoppe all y^e orders he had given to y^e saide printer : which juste proves y^e truth of y^e two crotchets I have just attributed to him.

One worde of advice to y^e saide dealer and then I have done. Let not your actiones contradicte those professiones of libertie with whiche you identifie yourselfe in takinge so active a parte in advocatinge y^e cause of y^e expelled ministers, for all sensible, people looke more at what a person does than what he saies : it is better by far to professe little and practice muche, than, on y^e contrarie, to professe a greate deale, and at y^e same time lette our actiones falle so infinitelie far shorte of suche professiones.

End of Chapter y^e Seventh.

CHAPTER Y^E EIGHTH.

YE societie of Wesleyan Methodistes in y^e towne of Nottingham is alle on y^e stir.

And why ?

Y^e three martyrs are coming.

For what ?

To attende a tea meetinge at y^e Mechanics' Halle in y^e saide towne.

And what is y^e objecte of y^e meetinge ?

Is it to sympathize with y^e martyrs, to showe their abhorrence of that tyrannie where six hundrede devoted Ministers of y^e gospel have thoughte fitte to expell three, for not keepinge y^e laws which bind them together as one man ?

Or to expresse their approbatione of three men, who woulde refuse to establishe their innocence of wholesale slander ?

Or to give an expressione of admiration to men who had insulted y^e six hundred Ministers in suche a mannere as had never beene done before ?

Or lifte up the hands of those, who by their misplaced words and actions, have caused manie to hange downe ?

Or contribute to the support of men who have striven to their utmost, to damage the funds of some of y^e noblest and best societies in y^e wide worlde ?

Or

Or what ?

Telle mee, I pray, for I cannot finde it out. Is it for anie of these purposes, or is it for y^e upsetment of y^e presente existence of y^e Wesleyan Methodiste Societie?

This laste seemes to mee y^e moste likelie objecte, if I judge arighte from y^e speeches I hearde.

'Then wee may summe up y^e whole, and saie it was a meetinge for y^e purposes of religious agitation.

Now here I may mention that I have a worde or two to whisper in y^e ear of y^e committee of y^e Nottinghamhe Mechanics' Institution.

Twice have ye lente to y^e admirers of James y^e Everette, Samuel y^e Dunnite, and William y^e Griffith, y^e large halle of y^e institution.

Now y^e rules of y^e saide institution expresslie forbidde the halle beinge used for anie purposes of religious or politicall agitation : and verie properlie too, for as institutiones like that are composed of all classes, irrespective of creedes and politicks, and belonging to everie description of creede and politicks, so it is argued that no meetinges that will do violence to y^e established principles of anie classe of its members shall be allowed.

But lawes, however goode, are not always kepte : for in this instance it is a manifeste breache of y^e lawes of y^e institution, and as such ought to be reprobated ; for if meetinges like y^e two juste named are allowed to be helde, where personall scurrilitie, lowe ribaldrie, and coarse invectives are used againste a bodie of ministers always helde up as examples of that which is goode, and mcreover againste some of our owne townsmen, to what purpose may not y^e halle be dedicated nexte ? [However

However, y^e meetinge was helde.

And greate numbers were presente.

And what with y^e invigorating influence of y^e cuppes of tea, or sweete smiles, or y^e readie joke, or y^e stirringe remarke, thinges passed on verie pleasantlie till speakinge began.

And then all was attention.

And welle there mighte bee, for some one proposed that y^e Mayore of y^e towne of Nottingham shoulde take y^e chaire.

And he did so.

Now bee it observed that this facte had been extensivelie spreade, and no doubt manie simple-minded and open-hearted persons woulde be induced to attende, merelie because y^e mayore was going to take y^e chaire, for it was natural enoughe for them to thinke that if the Mayore thoughte it right to go, then the three expelled Ministers were in the righte, y^e meeting was righte, they were righte, and every one else wronge.

Now it is quite propere to suppose that when anie one possessinge civic dignities, and especiallie those of y^e highest order, gives y^e sanctione and influence of that dignitie to anie public meetinge, particularlie one for y^e purposes of agitatione, they shoulde have considerable knowledge and experience in y^e matter, and have welle examined all its pretensions and bearings,—weighed it with nicetie,—and have endeavoured to sifte out y^e righte, and therefore, to be in a positione to give an answer to anie and everie thinge that maye be urged against suche an acte, as a breache of proprietie.

But do we finde it so in this case?

We are verie sorrie to have occassion to expose y^e follies of
men

men in office, but reallie this is so glaring a case, that we cannot refraine makinge a remarke or two on y^e opening speeche of y^e Chairman. As it is not verie long y^e shall have y^e substance of it.

“ He had great pleasure in acceedinge to y^e requeste to preside
“ over y^e meetinge. As he had no connexion with y^e Wesleyane
“ Methodistes, he had not mixed himselfe with y^e agitatione ; he
“ had had no conversation with anie one on y^e subjecte, and had
“ reade none of y^e tracts bearinge upon it. Some one had sente
“ him some publications for and againste, but suche was y^e nature
“ of his engagements, that he had not reade them, and therefore,
“ he was utterlie unable to give them anie informatione on y^e
“ cause of y^e agitatione. In conclusion, he begged to thanke
“ those gentlemen who had sent him y^e publications.” *

Such was y^e openinge addresse of y^e Mayore of y^e Boroughe of Nottinghamhe.

Onlie thinke of y^e inconsistencie of y^e thinge.

Y^E Mayore givinge his influence to a meetinge for religious agitatione, when in his owne speeche he distinctlie declares, he has neither conversed with anie one, nor reade anythinge aboute y^e mattere, and that in facte he knew nothings about it ; but because he was asked he wente !

Spirite of consistencie whither arte thou fledde?

Not to y^e Mayore of Nottinghamhe, in y^e yeare endinge November one thousande eight hundrede and fortie-nine.

Much more mighte be saide in y^e mattere but we refraine.

So muche for y^e firste actor on y^e stage.

Then came No. II, y^e Secretarie whose province beinge strictlie financiale, shall be exempt from anie remarks of mine juste now.

* Nottinghamhe Reviewe and Wesleyane Times.

No. III, stands to y^e name of James y^e Everette, who beinge “moste enthusiasticklie received” proceeded to amuse y^e companie, especiallie that parte of it whose religione was at a discounte, with a varietie of wittie remarks and sayinges, mixed up withe a vaste amounte of insinuations directe and indirecte, slie fire here, bolde attacque there, a stab in y^e darke, or a slap in y^e face; juste as thoughe y^e wisdom of all y^e philosophers of all y^e ages that ever did, do, shall or will existe, was concentrated in his portlie persone; and who takes to himselfe y^e righte of censor general to y^e whole Wesleyan communitie.

James y^e Everette can tickle anie olde woman’s fancie,—likewise anie younge one’s feelings;—so what with witt, description, declamatione, fiddle-faddle anecdotes, nambie pambie pic-nic tales and stories, he can amuse an audience, such as was congregated within y^e walls of y^e Mechanics’ Hall on that evening.

No. IV actor appears on y^e stage, like a stag at baye, tall and excited, fluent and extravagante, — who is he? no other than William y^e Griffith.

He goes off like a cannon; or like a wilde horse suddenlie entrapped, and then through an accidente released.

But there is no polish in his periods—all propriete is throwne away—and a long string of invectives succeed each other in rapid succession.

Here I may make a remarke on y openinge parte of his speeche. To excite y^e feelings of y^e audience, he cries oute,

“Don’t you thinke Loutit deserves expulsione?” Loud cries of “Yes.” “Fox?” — “Yes.” “Mac Briar?” — “Yes.” “George Taylor?” — “Yes.” “Maxwell?” — “Yes.”

Now

Now William y^e Griffith well knows that y^e five Ministers juste named, have allways acted honourable and creditable, and not taken anie active parte in y^e late affairs; and why shoulde William y^e Griffith, and why shoulde y^e infatuated audience, agree in sentenceing withe expulsione men, against whom y^e breathe of slandere has never beene employed, and who have allways maintained a pure and irreproachable character?

What detestable claptrap worke it is,—and what a cause to require such meanes to builde up and establish it!

Another appeal was made to y^e audience, and as they had now arrived at a pitch bordering upon fanaticisme, and were readie for anie and everie thinge, y^e speaker had them under his controule, and could get them to seconde anythinge whatever.

“How did you like Samuel y^e Dunnite y^e first yeare?” cried out y^e speaker.

“Welle,” y^e audience answered.

“Y^e seconde yeare?”

“Better.”

“Y^e thirde yeare.”

“Better than ever.”

“Woulde you be glad if he were comeing to live with you “again?” “Oh! I wish he was” replied a female voice;* but whether in reference to herself or the meetinge, I cannot say, howbeit y^e people agreed with her and cheered most heartilie.

Now if dependence could be placed on y^e meetinge, it would be entitled to respecte for such an expressione of feelinge in behalf of Samuel y^e Dunnite; but as it is welle knowne, there were
y^e greatest

* See Reporte in Newspapers before referred to.

y^e greatest dissatisfactione and disguste duringe the latter parte of his residence in Nottingham: it marvels me how people can lose sighte of former factes, and swallow everie thinge a man like William y^e Griffith chuses to telle them, and acte so inconsistentlie.

But William y^e Griffith was not contente with ventinge his indignatione on Ministers, so coulde not helpe makinge a dashe at a respectable townsman: and its character may be gathered from y^e facte, that y^e Newspapers dare not put in some objectionable wordes, but supplie their places with a dash.*

So muche for y^e christianitie of Willia^m y^e Griffith, in tryinge to do an injurie to a tradesman, and one who had suffered no end of obloquie and insulte from y^e person of Samuel y^e Dunnite.

From y^e beginnunge to y^e ende of y^e speeche wee cannot but observe that William y^e Griffith's crotchets are more numerous than wee formerlie thoughte, and are not to bee reckoned in units, for of all y^e rambling speeches ever made by a rambling minde, it is the verie quintessence of a rambler's rambling gabble,—made up of insinuations of dishonesty, mis-appropriation of funds, and other blacke and deadlie deedes, againste men who have ever beene foremoste in all that is usefull and goode, and who are none y^e worse for y^e dirte William y^e Griffith throwes at them, as it will not sticke to them: thoughe at y^e same time they cannot but feelee grieved at y^e infatuation that woulde leade him to leave his legitimate sphere, and become a wholesale dealer in base and abominable

* Y^e passage referred to is as follows:—"Howitte tooke it up, I shoulde like to see him, to knowe his face, (hisses.) I shoulde like to see y^e man that dared to publishe ——— in one of y^e Nottingham papers, that had not y^e manliness to acknowledge those ———."

abominable slanders.

But thoughte William y^e Griffith thus called y^e Wesleyan ministers of Nottinghame and elsewhere, y^e people applauded.

And why did they applaude ?

Simple because they were, like William y^e Griffith, rather infatuated.

So when No. IV. actor had resumed his seat, No. V. actor, in y^e person of Samuel y^e Dunnite, appeared on y^e stage.

Now Samuel y^e Dunnite, thoughte muche more cautious than William y^e Griffith, confined his remarks chieffie to hearsaye reportes about what this preacher has saide in reference to himselfe, and what y^e other partie has saide,—manie of whiche sayinges y^e parties either whollie or partiallie denie.

While Samuel y^e Dunnite was speakinge, y^e motto placed over y^e heads of ye speakers oughte to have suggested to him a moste importante lesson.

“Truth shall make you free.”

(Ah ! thoughte I, if all that has been saide this nighte is true, why, in y^e name of alle that is sacred, did not ye three expelled ministers withdrawe yourselves from a committee where so muche impuritie existed ? Why staye in y^e midste of tyrantes and oppressors ? Were ye not incurringe guilte by continuing in communion with them ? Why let y^e six hundred ministers be at so muche trouble in expelling you ? Why not honourably resign ?)

And, thoughte I, Samuel y^e Dunnite why art thou not more particular in ascertaininge whether thy informatione is correct, than in useinge suche haste to repeate all the tittle-tattle thou heareste, and much of which has beene proved to be notoriouslie incorrecte ?

How opposed are these matters to the sentiment conveyed in y^e passage juste referred to, and in y^e concluding wishe of thy speeche?—"thy hope to meete them in that countrie where y^e wicked cease from troublinge and y^e wearie are at reste?"

So when y^e actores Nos. III, IV, and V, had spoken their speeches, a few minore ones appeared on y^e stage, and made remarks not worthe noticeinge, though if inclinacione ledde that waye we could saie a worde or two on their characters:—several of them in justice to themselves oughte not to take a prominent position in anie public cause, for feare of damaging its interests.

Whereupon a vote of thanks was proposed to y^e Mayore for his services in y^e chaire, and carried withe applause.

For as y^e mayore had nowe hearde one side of y^e case, it was expected he would saye somethinge touchinge y^e merittes of y^e case.

Now it is a principle of lawe and justice that bothe sides shoulde be hearde before a verdict is given.

But as y^e mayore thoughte otherwise, he gave in his verdict as followes:—

"That y^e ministers had beene expelled on y^e applications of principles repugnante to justice, and that he hoped Conference would never be guiltie of another suche an acte of injustice, whiche was verie like y^e re-establishmente of y^e starre chamber, which was abolished two centuries ago."

Whereupon there was loude applause.

One querie suggestes itselfe.

Woulde there be loude applause if y^e mayore of Nottingham were to condemn six hundred men on y^e testimonie of three, and
that

that withoute either knowinge or hearinge one worde in their defence, or without givinge them an opportunitie of sayinge it ?

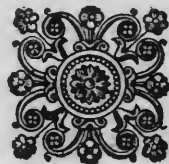
I trowe not.

And yet y^e mayor has beene guiltie of this verie acte.

So ended y^e eventfull meetinge.

A fewe remarques on y^e componente partes of suche meetinges will bee given when wee describe y^e audience at y^e Towne Halle of Birminghame in a subsequente chapter.

End of Chapter y^e Eighth.



CHAPTER Y^F NINTHE.

NOW it came to passe on y^e daye y^e above meetinge was helde, y^e "three moste noble martyrs" dined at y^e house of a certaine ladie, situate within y^e countie of y^e towne of Nottinghamhe.

Now methinketh it dothe not sounde muche like martyrdome to live upon y^e fatte of y^e lande, and visitte from place to place, enjoyinge y^e beste thinges y^e saide lande can afforde.

And yet this is y^e state of "y^e noble martyrs."

So in y^e dininge-roome of a verie nice house, in a verie nice situation, withe thinges pleasante to y^e eye, and to y^e ears, and to y^e taste, and to y^e smelle, and to y^e feelinges, are congregated together y^e three martyrs and some choice friendes.

Now as y^e writer hereof was not presente, he canne onlie drawe from his owne imagination y^e probable resultes of their conversation, and what may or may not bee y^e remarques that were made, and y^e topicks on which they treated.

Everie thinge, as regarded bodilie wantes, passed off pleasantlie.

Y^e eatinge and drinkinge did creditte to y^e guestes.

Y^e martyrs suffered no other martyrdom than that inflicted by an excesse of attention on y^e parte of y^e persons presente.

Others besides them woulde become martyrs, if attended withe y^e same resultes.

Welle,

Welle, James y^e Everette, may I aske thee howe thou feelest after y^e toiles and fatigues of six weekes' incessante agitation? Thou waste wonte in times gone bye to take thy leisure, and worke and playe when it suited thee, leste haplie thy abundante labours shoulde inflicte on thee losse of healthe. But thou canste bear muche now, withoute any perceptible hurte to thy bodie.

And Samuel y^e Dunnite, and William y^e Griffith, are ye wearie of continuall agitation?

Alas! No! Stronger than ever.

And are y^e dealers in various commodities, who forme y^e remainder of y^e dinner partie, satisfied stille in havinge espoused y^e partes of men, whose onlie objecte is revolution withoute reforme?

All are satisfied with the courses they have taken, and are bente upon y^e pursuit of y^e same object.

But now y^e conversatione becomes briske. — Y^e dealers in "small talke" open their budgets. Whereupon all listen anxiously for their contents.

"Mr. Taylor saies this,"—"Mr. Loutit that,"—"Mr. Fox the other,"—"Mr. Maxwell is surprised at y^e extente of y^e stir,"—"Mr. Macbriar thinks y^e people are crazie,"—"Mr. Taylor is certaine Samuel y^e Dunnite is as bad as Rush y^e murderer."—"One person saies another tolde him that a thirde had it from "good authoritie, namelie, a London class leader saide he had "beene told by a person who hearde Mr. Rattenburie saie, he "woulde as soone have y^e devil in his pulpit as James y^e Everette;" another, "that William y^e Griffith never has beene righte in his
"minde;"

“minde ;” another, “that y^e three expelled ministers are worse
“than y^e French revolutionists,” and all y^e reste of y^e exaggerated
old women’s tittle-tattle.

On whiche there was greate laughter.

Not that I believe for a moment y^e three martyrs believed all
they heard ; but as it contained material for their speeches at
night, was treasured up and made its appearance in due time with
all y^e colouringe they were capable of givinge.

Now it marvelled me that y^e hostess of y^e saide house shoulde
have received y^e three most noble martyrs, for if reporte be cor-
rect, she had long since severed her connexion with y^e Wesleyan
Methodiste Societie—forsakeing y^e communion her departed hus-
band ornamented by his virtues—leaving its pale to drinke of
“*y^e pure stream*” that flows close by her owne habitatione.

Methinketh her care, chieflie is relative to James y^e Everette ;
but that y^e others were asked out of y^e mere compliment, for on
lookinge into y^e subscriptione liste for y^e three martyrs I find no
recorde of her name ; but on searchinge that intended for y^e sepa-
rate use of James y^e Everette, there her name figures for a hand-
some amounte. why this partialitie existeth I cannot tell.

Now much conversation tooke place in reference to y^e future
plans of operations ; and it was decided to leave no stone un-
turned that woulde facilitate y^e accomplismente of their wishes.

And what are they ?

Revolution and division. This I knowe to be y^e stricte truthe.

So minde ye, Wesleyan Ministers throughe y^e lengthe and
breadthe of y^e lande, what ye are aboute. Y^e fire-brandes are
cominge, not to bringe “goode tidinges of greate joie,” but
scatter

scatter y^e seedes of dissatisfaction and dissension. Stande to youre postes, and y^e Lord of hosts will prosper you.

Nowe while all this conversation had beene carried on, there satte in one parte of y^e roome, a man, whose name I wille not venture to state, but leave it to my readers to judge. He had beene verie anxiouslie listeninge to y^e remarkes, and thinkinge it highe time he had a worde, after fidgettinge aboute on his chaire, ventured to make a fewe remarkes.

“In y^e course of his experience he had seene somethinge of y^e tyrannie of y^e preachers.

“A friende of his had beene expelled y^e societie for gettinge drunke, and, on beinge admonished, repeatinge y^e sinne.

“Another had not beene put on a committee he wished, because he had saide a fewe wordes touchinge y^e moral character of y^e superintendent preacher who was chairman of y^e saide committee.

“Another had his name taken off y^e visitinge liste of y^e minister because he kepte suche bad spirits and wine.

“Another received y^e same punishmente for servinge for supper one nighte a legge of mutton verie muche under-done.”

Manie other instances did he name, but on reviewinge his owne treatmente he became verie emphaticke.

“I myselfe have suffered from their tyrannie.

“I once treated a minister welle, gave him y^e beste my house afforded, sente him all manner of presents, and then, coulde you believe it, he voted againste me in a trustee meetinge.

“But—but—but language is not bad enoughe to—to—to show y^e manner in whiche I have beene treated by some of them.”

As y^e saide person was nowe gettinge verie warme, and some

kinde considerate person suggested there was danger of accidente if he wente on in his presente excited state, y^e companie gathered rounde him, and after some trouble succeeded in partiallie quieteninge him, not, however, until he had sobbed forth his indignation in a manner I cannot describe.

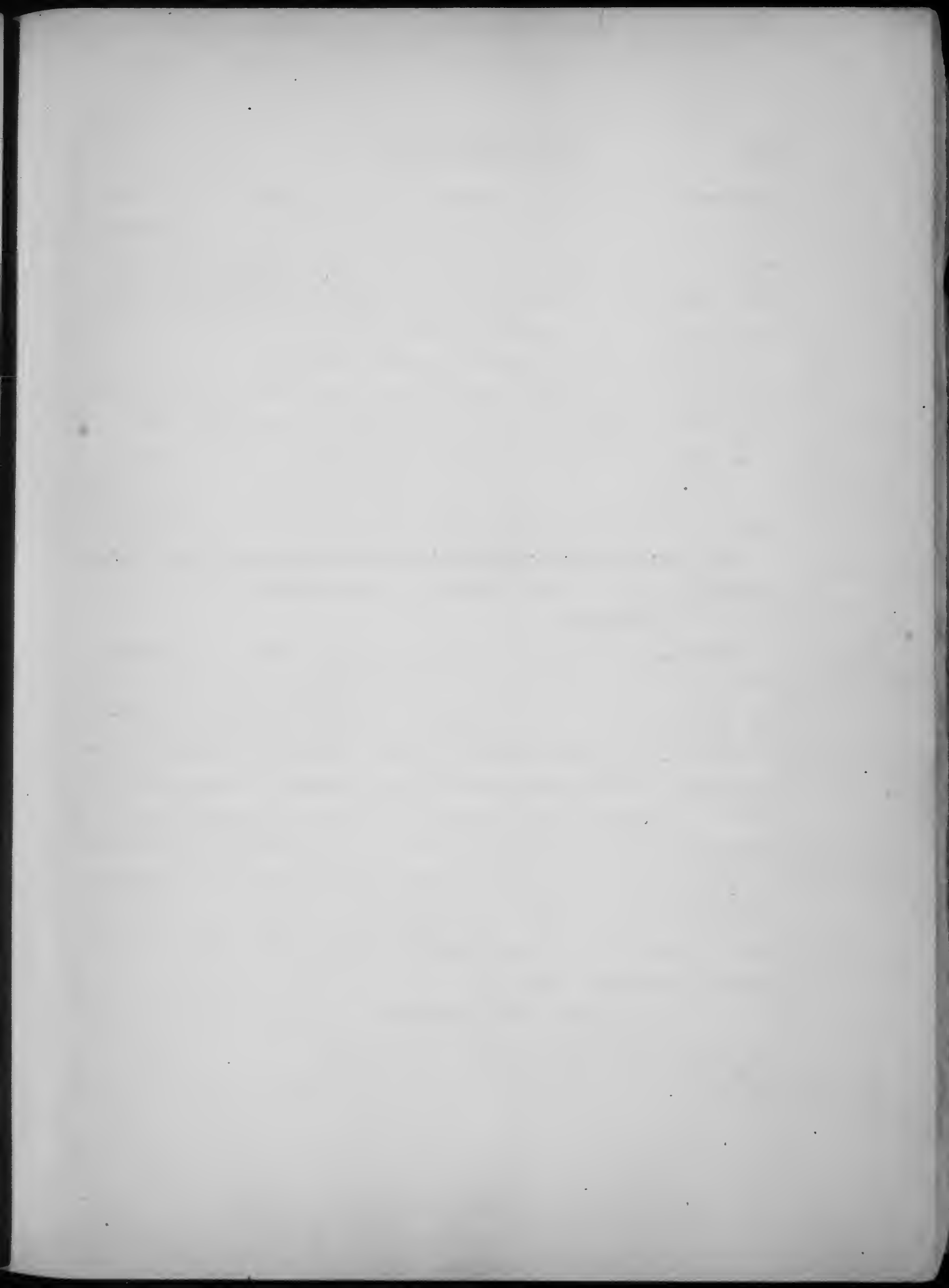
This little incidente created a greate sensation.

Nor were these y^e onlie instances mentioned, others, emboldened by y^e greate fortitude of y^e hero juste satte downe, spoke oute.

So that by y^e time y^e meetinge commenced "y^e three martyrs" were in danger of havinge some of y^e laurels of martyrdome stripped from their browes and placed upon those of y^e companie; for as complainte is catchinge, it became a matter of doubt whether or not y^e sufferinges of y^e *lay martyrs* did not equal those of y^e ministerial ones.

What noble fellows are these, thoughte James y^e Everette; they are y^e true sufferers, not we; we are caressed and treated wherever we go,—everie thinge we wishe for is ours,—comforte is secured to us,—the miseries of wante wille never falle to oure lot, excepte under verie peculiar circumstances,—we eate, drinke, and enjoie ourselves, alle at their expense. Yes! they are y^e true sufferers; harde-workinge men, who gladlie give of their substance to us. Yes! we do not deserve to be called "martyrs" after alle. O, no! Yet we muste go on. Y^e die is caste. We muste go on. To retreate woulde be disgracefull. Woulde that I had never began this.

And they alle wente to y^e meetinge.



*Parte III. wille bee published on Saturday, y^e firste daie
of December.*

PART III.

Y^E
Pleasinge and Interestinge Historie
OF
THREE MOST NOBLE MARTYRS,
TO WITTE,
JAMES Y^E EVERETTE,
SAMUEL Y^E DUNNITE,
AND
WILLIAM Y^E GRIFFITH.

With a strict account of all y^e Sufferings, Trials, Troubles, and
vexatious Tribulationes, each had to endure in y^e eventfull yere
of Our Lorde, 1849.

PRINTED BY W. DEARDEN,
AT HIS OFFICE, CARLTON STREET, IN Y^E TOWNE OF NOTTINGHAM,
AND SOLDE BY
SIMPKIN, MARSHALL, AND Co., LONDON.

1850.

1849. 30.
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Parte IV, completing this worke, will shortlie bee published.

CHAPTER Y^E TENTH.

Treates of some of y^e doinges of Samuel y^e Dunnite.

FOR bee it knowne that Samuel y^e Dunnite had manie habits, y^e nature of which proved that he had not been educatēd in a school where there were either professors of etiquette, politeness, or gentlemanliē conduct.

Y^E truth of this sentimente was distinctlie proved in thousands of instances duringe his sojournē in Nottingham.

It striketh y^e writer of these lines, that Samuel y^e Dunnite ought to have beene y^e last man in y^e wide worlde to saie a single wordē to aniebodie touchinge behaviour, as his conductē duringe y^e time residentē in y^e above named place, shōweth

1st.—That y^e established regulationes of families must be broken into, and sett aside, to please his highe and loftie mightiness.

2nd.—That y^e moste trivial circumstances wēre by him construed into mountainous causes of offence.

3rd.—That he, y^e saide Samuel y^e Dunnite had power, authoritie, and righte, to put suche questions to anie and everiebodie that he thoughte fitte, and that in case due deference was not given to y^e same questiones, y^e questioned persones woulde be subjecte to no ende of reproofe.

Now, here it maie be welle to remarke that, y^e writer does not feele disposed to questione y^e righte of Samuel y^e Dunnite, to

ask suitable and proper questiones of those families with which he mighte bee broughte into contact, in y^e course of his extremelie limited pastorall visitationes ; but when y^e saide power is abused, when y^e spirituall become transformed into y^e carnall,—when y^e loftie powers and holie purposes of y^e pastor, are made a vehicle for all sorts of pettie annoyances to innocent and well-meaninge people, then methinketh, neither Samuel y^e Dunnite, nor anie of his kith, kin, or kindrede, interferinge, undomesticatinge, poke-youre-nose-into-other-people's-businesse sorte of men, are to bee tolerated.

As illustrative of Samuel y^e Dunnite's practice, a scene will bee presented, and perhaps some of y^e readers of this small worke, wille recognize y^e time and place.

SCENE Y^E FIRSTE.

Comfortable parloure.—Time, about 5 P. M.—Brichte fire.—Father, mother, familie, and severall friends about to take tea.—A quiett, peacefull, and happie contente is manifeste.—Y^E maides bringe in y^e various articles of foode, and all are readie for a beginninge.—Rap, rap, rap, tit a tat, re tit a tat, rap, rap, rap, startles y^e familie and guestes.

Presentlie, in walks “y^e pastor,” and with a colde patronizinge nodd, enough to freeze y^e heart's bloode, takes his seate by y^e side of y^e hostess.

And now all eyes are turned towardes him,—y^e younge are subdued, their faces elongated, for they are dreadfullie afraide,—y^e middle aged, afraide to speake, and y^e olde, in deep awe.

And why shoulde this bee y^e case?—Ought not y^e presence of

y^e pastor to diffuse joy and pleasure, insteade of a colde, chillinge, afraide-to-speake, sensatione; as thoughe you were sittinge againste and amongste livinge icicles — verilie methinkethe it ought, but in this instance suche was nott y^e case.

Duringe y^e progress of y^e meal, divers and sundrie questions were asked by y^e saide pastor, suche as y^e followinge :

“What was y^e amounte of divisions in y^e firste sermon I “preached in Nottingham?” As this pastor had a way or no way of dividinge and extendinge, rampcatinge and diverginge, now on y^e point of a needle, and then in boundless space; and his sermones were a constant successione of divisiones, sub-divisiones, sub, sub, ditto, sub, sub, sub, sub, ditto, ditto, ditto, to an endless amounte, y^e questione was nott so easilie answered. So y^e companie was reproved for wante of memorie and attentione.

“Now tell me y^e amounte of years, from y^e birthe of Adam till “y^e time when Methusuleh was seven hundrede and eightie three “yeares olde?” As no persone was allowed to refer to their chronolcical tables, againe there was a silence, and likewise re-prooffe No. 2.

“As you cannott answer a simple question like y^e one juste “named, perhaps you cann informe me whether Abishea, y^e son “of Natilita, of y^e citie of Optan, had one eye or two?” No one coule answere this pozer.

Whereupon y^e anger of y^e pastor began to wax hot, and y^e whole companie felt non-plussed; for they thoughte, and properlie too, that if suitable questiones were asked, their owne goode sense woulde instantlie suggest y^e proper answeres; but how in y^e worlde were they likelie to spende their time in acquiringe
suche

suche a class of knowledge, as woulde enable them to answer such questiones as those proposed.

Y^E interrogator still pursued his course, withe a stringe, containinge among manie others, y^e followinge :

“Name y^e daie of y^e monthe, and y^e yeare, when y^e bearde of “Jacobe began to grow?” “How manie bricke were consumed in buildinge y^e tower of Babell?” “Did Noah ever go to bedd duringe y^e time he was constructinge y^e arke?” “How olde were y^e Hebrew children before they coulde saie their alphabet?” “Who made the sworde of Goliah?” “How manie daies woulde it take to consume y^e worlde?”

These, and a thousand others similar in character maie bee taken as specimens of y^e class of information “y^e pastor” wished to elicit from his flock, y^e manifeste ende of whiche seemes evidently to confounde them, and then enjoy y^e sporte.

Duringe y^e whole of y^e eveninge, did this pastor perplex and annoie y^e assembled guestes, as well as y^e familie, till one gentleman of goode sounde sense, thoughte it time for him to speake, and if to y^e present momente “y^e pastor” had experienced an advantage, somethinge perhaps mighte put a stop to such egotistic, large I, letter A, pompous conducte.

So y^e saide gentleman wished to knowe, if “y^e pastor” woulde afforde him a little informatione, in y^e shape of an answer to y^e question he was about to propose. On whiche “y^e pastor” expressed his willingness.

Y^E question was then putt,—“We are tolde in scripture that “Absalom had verie long hair, and that when cutt it was so long and weighed so muche, suche beinge y^e case, *how manie hairs had he upon his head?*”

[Nowe

Nowe y^e pastor, never havinge seene Absalom's head, was unable to telle, and thus for once he was confounded.

Whereupon there was loude laughter, and y^e parties presente gave in a moste unqualified manner their expressions of admiration.

"Y^e pastor," findinge y^e laugh againste him, and not wishinge y^e junior branches of y^e familie to witness anie further instances of his defeate, tooke out his watche, and on perceivinge y^e time instantlie told y^e hostesse it was highe time they were in bed, and she beinge startled by his authoritative mannere, quietlie sente them off.

Nowe after "y^e pastor" had broughte to a conclusion his remarks, he tooke up his hat and departed, upon which there was greate joye and gladnesse manifeste on y^e parte of those remaininge ; and divers and sundrie remarks were made touchinge his conducte on manie occasions,—eache of which was illustrative of y^e facte that "pastors often preache and forget to practise." One gentleman presente had beene so stricke with y^e difference betweene y^e said pastor's principles and practice, that he thoughte y^e order of language was reversed in his case, and that he attached differente meaninges to wordes from those commonly received,—givinge y^e followinge extractes from this said pastor's "New Dictionarie of the English Language," shortlie to bee published.

"LIBERTIE.—A terme used to signifie freedom from arreste, "y^e possession of whiche entitles y^e owner thereof to all y^e privileges of private opinion and public action.

"*Mem.*—Not when I differ from them, in whiche case 'he that " 'will not bende muste breake.' Reallie, some of y^e leaders and

“trustees with whom I am broughte into contacte are a set of
“stupid, thick-headed asses,—but I will cure them.

“EQUALITIE.—Y^e popular meaninge of this terme is prepos-
“terous. Men equal with their ministers! How can it possiblie
“bee? Who, I shoulde like to knowe, is my equal? Are my
“brother ministers? No. Local preachers? No. Anie one
“else? No. Nexte to myselfe in intellectuall and moral worthe
“come my friendes James y^e Everette and William y^e Griffith.
“But who else? No one. Dr. Buntinge and all y^e reste of y^e
“meane, snivelling, sneaking, not-worthie-to-be-called Wesleyan
“ministers, are not fit to unloose y^e latchett of my shoe. Away
“then with this sentimentall, sham spirit of equalitie.

“FORGIVENESS.—On this I have my owne thoughtes. It is
“all verie well to forgive; I knowe God’s book recommendes it;
“but flesh and blood warre againste y^e principle,—as witnesse y^e
“followinge extracte from my diarie. ‘Thursday, March y^e
“‘16th, after spendinge some hours in my studie this afternoone,
“‘compiling notices of deceased brethren, I tooke a walke to the
“‘house of Mr. ———, found onlie two children at home;
“‘determined to waite a little, not likinge to miss y^e chance of a
“‘goode tea. Tried to amuse myselfe with lookinge at y^e pain-
“‘tinges on y^e walls. Thoughte some of average merit, others
“‘shamefullie indecente; determined on callinge to accounte y^e
“‘master of y^e house on his return for permittinge them to re-
“‘maine. He soone came, and with him his wife. (*Private*
“‘*Mem.—not over and above fond of her, being a little too*
“‘*straightforward for me.*) Joined in their eveninge meale,
“‘and tooke y^e opportunitie of impressinge on their mindes y^e
“‘sinfulnesse

“ ‘sinfulnesse of coveringe their walls with paintinges of so inde-
“ ‘licate a character. Tried hard, but of no avail. *Ephraim is*
“ ‘*joined to his idols ; let him alone*, thoughte I. Enjoyed my-
“ ‘selfe as well as possible for a time, and recurred again to y^e
“ ‘subjecte ; but can it bee believed, he opposed me with some
“ ‘degree of spirit, and told me he had a righte to lay oute his
“ ‘monie as he thoughte fit, withoute my interference ; and defied
“ ‘me to pointe oute one instance of an indecent paintinge.’ Can
“ ‘I forgive insolence like this ? No, never. Again, in y^e seconde
“ ‘extracte.—‘ Monday, Julie 2nd.—At leader’s meetinge after
“ ‘chapel at nighte. One member particularlie obstreperous,—
“ ‘asserting his righte to expresse himselfe in that meetinge.
“ ‘Calmlie advised him to refraine, but without availe. Reite-
“ ‘rated my desire, and with y^e same resulte. Commanded him
“ ‘to sit downe, on which he became outrageous. At laste tolde
“ ‘him if he did not sit downe, I woulde force him, or put him out
“ ‘of y^e meetinge. Said I was no gentleman, and knewe not
“ ‘howe to behave myselfe.’ Can I forgive this indignitie on
“ ‘myselfe and office ? No, never. This beinge y^e case, thoughe
“ ‘I preache y^e dutie of forgiveness, I never will practise it in y^e
“ ‘instances above named.”

These and manie others did y^e gentleman give on y^e occasion referred to, as illustrative of y^e principle laide downe, and which I woulde give were they worthie of a place ; but as they are not, y^e reader must be contente to judge of y^e whole by y^e sample afforded.

Ende of Chapter y^e Tenth.

CHAPTER Y^E ELEVENTHE.

NOWE itt came to pass, shortlie after “y^e three moste noble “martyrs” had discharged their stock of trade, invective and spleene in y^e Mechanics’ Halle, at Nottingham, that it behoved them to hie away to y^e Towne of Birminghame, for similar endes and purposes before described, so y^e followinge nighte founde them occupyinge prominente positiones in a large buildinge, knowne as y^e Towne Halle; and whiche is lett oute or lente for divers purposes, secular and otherwise.

Y^E Halle was verie crowded on y^e occasione. Some reporte there were presente, two thousande humane beinges, others threë, foure, five, and six thousands, and y^e difference in y^e calculations amuseth y^e writer hereof,—who on severall occasiones has had ample opportunitie of judginge y^e capabilities of y^e place for containinge a large quantitie,—in his opinion, y^e number was betweene two and three thousandes.

Be this as it maie, gathered together they were, and a grande sighte itt was:—like pills, this meetinge was composed of differente ingredients, nott aloes, colocynthe, liquorice, powder, and castile soape; but red hot radicals, turne-y^e-worlde-upside-downe chartistes, professors of universall socialism, members of everie creede, goode, bad, and indifferente, and members of no creede whatever, save of their owne manufacture; these, and a few
goode,

goode, well-meaninge, thoughe mistaken men, formed y^e staple commoditie.

A goodlie mixture methinketh, and well calculated to judge impartiallie of y^e matters laide before them, and to forme a correcte opinion, especiallie as "y^e martyrs" were allowed to bee so straighte forward and explicitt in their statementes.

"Y^E martyrs" were received like heroes, fresh from y^e field of battle, and were noblie heralded on makinge their *debut* before a Birmingham audience, by y^e illustrious chairman, who thoughe (W)righte on manie occasiones, proved himself wronge in this.

Hear y^e chairman speake, and then stande aghaste.

Such a batteringe-ram againste y^e totteringe walles of tyrannie ! Y^e wonder is they did not fall before his mightie power, and burie him within their ruins.

Listen to his highe-flowne eloquence, his welle-turned periods, his dreadfull anathemas, his awfull denunciations, his climacticall effectes,—and as you listen, does not a feelinge of horror imperceptible creepe upon you ? Do you not shudder at y^e thoughte of cominge in contact with a Wesleyan Methodiste preacher ? Such lowe, grovellinge, detestable reptiles do they appear to bee.

But y^e chairman shoulde have remembered in y^e midste of his fulminations to have spoken truth : and when nexte he learneth a speeche by rote, to deliver before an audience of suche a character, let him speake more like a christian gentleman, and lesse like a political demagogue or charlatan.

Charitie which suffereth longe and is kinde, shoulde have suggested some importante considerations ; and ye writer thinketh

had suche considerations met with proper attention, y^e clap-trap speeche of ye chairman would never have beene uttered.

At what schoole he learned politeness we are at a losse to knowe.

And why was there such a burste of applause when he terminated his addresse? Had he tickled y^e people's fancies? Had he exhibited an extraordinarie power of intellect? Or had he manifested a capabilitie of graspinge y^e matter in a novel and masterlie style?

No, not at all.

Why then was there such applause?

Because some were there whose delighte it is to joine in anie movement that would have for its objecte y^e overturning of y^e poweres that bee, and who under no forme of governmente whatever would reste contente.

And so they woulde applaude.

Some were there, socialistes, and infidels, and scoffers, and they who take a delighte in anie movememente that would affecte y^e interestes of religion.

And they too woulde applaude.

Others were there, actuated by a feelinge of bitternessse againste y^e Wesleyan Methodistes, because throughe their instrumentalitie muche goode has beene effected, and their trade (like that of y^e makeres of y^e shrines for y^e temple at Ephesus) endangered thereby;—to witte, publicans, harlots, and other similar characters.

These, too, would be boisterous in their expressions of admiration.

Others

Others woulde applaude out of sympathie ;—and thus y^e whole mixture, of which not above one fourth may be considered as *bona fide* Wesleyans, gave vent to their expressions when y^e chairman put y^e topstone on his shadowie, vapourie effusion.

“Ye martyrs,” of course, followed, and wente throughe y^e whole of their performances, muche to y^e satisfaction of those presente, thoughe manie coulde not helpe wishinge a verie sinfull and naughtie wishe, namelie, that of likinge to go shares in y^e spoile.

Y^e speeches of “y^e martyrs ” were composed of y^e followinge ingredientes :—

Of twaddle, bombaste, falsehoode, perversion, humbug, clap-trap, slange, bullie-rag, sarcasme and sycophancie, equall partes, —served up well peppered with spleen and malice to an audience who anxiously swallowed y^e whole, and y^e desired effecte was produced.

So effectuall indeede was y^e dose, that on two or three kinde-hearted individuals endeavouringe to undeceive them, they rushed madlie on, threateninge withe physicall force anie who attempted to warne them, heedless of all consequences, and I verilie believe y^e above named persons woulde have beene “martyrs,” in y^e true sense of y^e worde, had nott sterne justice helde over them her protectinge power and influence.

But withe all this talke, lett us looke at y^e result of y^e meetinge ; its object was to gett subscriptiones for y^e supporte of “y^e “three moste noble martyrs.” What then was y^e practicall conclusion? why, from y^e manie thousands presente, lashed and worked into enthusiasm by y^e speeches of “y^e martyrs,” chair-
man

man, and others, a sum was collected, so paltrie in amounte, that I am ashamed of naminge itt.

We will clap, stamp, applaude, shoute and kick, as long as you like, but do nott touche our pockets.—Such oughte to bee y^e mottoe of everie sympathizer withe James y^e Everette, Samuel y^e Dunnite, and William y^e Griffith's, at y^e greate, never-to-bee-forgotten meetinge, in y^e Towne Halle of Birmingham.

Y^E mountain in labour broughte forth the "*a mouse*."

Nor did y^e three moste noble martyrs lose y^e leaste particle of their bitter feelinge, when addressinge a meeting in y^e Towne of Derby a fewe daies after y^e occurrences juste named, for we finde them in y^e course of their progresses, throughe y^e tittle-tattle of olde woman-men, and arrogant woulde-bee-thoughte-somebodie, thoughe properlie snubbed persones, graduallie increasinge in their vituperative vocabularie, makinge constante additiones, pickinge up all y^e dirte they possiblie coulde or can collecte together, and then makinge an amusinge discharge of itt for y^e benefitt of admiringe audiences, and fillinge their owne pockets.

Some people like exhibitiones of this character,—sensible well-informed persones reprobate them.

Nowe at this saide Towne of Derby muche was saide, of a character that woulde have beene highlie unbecominge in persones makinge no pretensiones whatever to y^e leaste particle of gentlemanlie conducte, muche less of Ministers of y^e Gospell.

James y^e Everette was especiallie at home in his usual characteristics, a slight notice of whose sentimentes we shall shortlie proceede to take.

Y^E chaire was on this occasione taken by a gentleman, to whose
private

private charactere y^e author hereof woulde make no reference; but who possesses like manie other chairmen, neither y^e giftes, nor y^e graces, to make speeches either to large or smalle audiences, and who woulde have appeared to muche greater advantage had he remained silente.

“Y^E three noble martyrs” shoulde have a *wooden chairman*, carved oute by some clever handicraftsman well versed in y^e science, so that they coulde remove him from place to place, as parte and parcell of theire luggage; for I verilie thinke were suche y^e case, itt woulde prove muche more attractive, and adde greater intereste to y^e proceedinges, than y^e “*wooden*” remarkes continuallie made by y^e “*unwooden*” chairmen of y^e various meetinges in differente partes.

Nowe when y^e chairman and secretarie had eache contributed theire quota to y^e eveninge’s performances, “y^e three martyrs” were allowed to state theire case, and a verie blacke one they make of itt.

Samuel y^e Dunnite clears y^e waie.

James y^e Everette follows withe his besom, and

William y^e Griffith, scatters y^e firebrandes.

On y^e speeche of y^e firste, we will not make anie remark; on y^e speeche of y^e seconde, we will nott hesitate to pronounce itt, y^e moste concentrated dose of humbugg ever swallowed by mortall man.

There used frequentlie to stand in y^e market place of Derby, a man who made greate professiones of skill in removinge a great manie diseases, incidente to humanitie, throughe y^e medium of pills, potions, and lozenges; and itt was verilie amusinge at times to watche

to watche him surrounded by an admiringe audience, gapinge withe their mouthes wide open, listeninge withe wonderment and awe, as he gave glowinge descriptione of y^e mightie and potente effectes his medicine had worked upon this, that, or y^e other person.—He had an object in viewe, and in proportione as he imposed on y^e credulitie of his listeners so they supported him by purchasinge y^e nostrums, y^e virtues of whiche, he so eloquentlie expounded: thus he obtained y^e meanes of sustenance at y^e expence of beinge vulgarlie termed “a quack doctor.”

Nowe there are “quack doctors” take their stande in other places besides y^e market place of Derby; none, however, greater in his owne occidentall exhalatione than he, who stode in y^e lecture Halle on y^e nighte in questione, and who bore y^e name of James y^e Everette. He had longe possessed a large stocke of nostrums and recipes, but they, unlike those recommended by y^e person just named, (which if not effectually in doinge goode do verie little harme,) are productive of y^e greateste possible amounte of harme to y^e spirituall constitutione.

Nowe this saide “martyr,” or “quack,” or whatever you like to calle him, made an admission in y^e course of his speeche, whiche methinketh goeth a longe waye to compromise his character, and moreover proveth this facte, that so longe as he coulde gette y^e paye from y^e Wesleyan Societie, welle and goode;—he woulde sucke y^e honeycombe, and then throwe y^e refuse in their faces. Heare him! Friende and foe, listen to y^e exponente of Methodisme

“There is as greate difference betweene darknesse and lighte, “spirit and matter, justice and injustice, as between Methodisme “as it was and as it is.”

Which

Which meanes, if we may rightlie judge, that Methodisme as it was taughte its members that they muste live godlie, righteous, and sober lives, to live in constante peace with all mankinde, eschewinge all evil, and maintaininge y^e life of God within y^e soule, showinge in their actions y^e glorious principles of religion, righteousness, temperance, sobrietie, and everie other grace of y^e Spirit.

That Methodisme as it is teaches y^e directe reverse; for where can we finde stronger comparisons drawne than those named, and accordinge to this y^e Methodiste doctrines of y^e presente daie teache envie, wrathe, strife, idolatrie, pride, anger, and everie other wicked abomination.

Methodistes of y^e worlde, do ye not one all give James y^e Everette y^e directe lie when insultinge you in so shamefull a manner?

Can you applaude a man who in youre owne face is makinge assertions like those, steeped, double-steeped in y^e grossest falsehood as they are. Heare him a little further.

“Methodism as it was was transparente as lighte, Methodisme
“as it is excludes lighte. Methodisme as it was was all meek-
“ness and simplicitie, as it is it is tortuous and intricate. Metho-
“disme as it was coulde appeale to y^e lawes of Christ for its foun-
“dation, as it is it is hunge aboute with heavie leaden weightes,
“and comes oute of y^e handes of y^e theologicall patentees, like
“cotton out of a mill, remarkable for its monotonie. Methodisme
“as it was was like a beautifull rose in Summer, as it is it is like
“artificial flowers bunched up by Jabez y^e Buntinge. As it was
“Methodisme was distinguished for its plainnesse, as it is Metho-
disme

“disme is distinguished for its embellishmentes, its architecturall
 “embellishmentes,—gothick architecture beinge y^e embodimente
 “of Christianitie, juste as muche as y^e printed dresse whiche
 “covers it is y^e embodimente of a wax doll.”

Will ye not again give this traytor y^e lie?

Youre heartes do, I knowe, and how y^e “melange” gathered
 together on that occasione coulde quietlie sitte and heare suche
 grosse libells on their system fulminated y^e writer is at a losse to
 knowe.

If Methodisme be suche an Augean stable as represented, it
 wondereth me how James y^e Everette coulde beare y^e stink so long,
 and gladlie take y^e paye as a doorkeeper. Whye not give up his
 poste longe before, and not waite to be driven from that for which
 he now expresses such an abomination?

*Y^e grapes onlie became sour when he coulde no longer reache
 them.*

Nowe y^e chaireman and everie Wesleyan presente muste have
 knowne, when James y^e Everette was thus speakinge, that his
 wordes were not those of truthe, and yet they, in y^e fulnesse of
 their heartes, coulde applaude that whiche, if true, oughte to
 have made everie one of them hange downe his heade with a
 feelinge of deepe and intense shame, that he belonged to a
 societie in which existed so muche rottenness and impuritie.

William y^e Griffith, excited by y^e extravagance of James y^e
 Everette, and to keepe up y^e excitemente of y^e meetinge, whiche
 maye nowe bee considered to have reached a climax where alle
 common sense and christian courtesie were banished, out-did him-
 selfe, and discharged such a tirade of low-lifed rubbish that even

manie

manie persones who had gone withe some slight leaninges of favour towards "y^e three martyrs" came away from y^e meetinge, withe a consciousness that no bodie of christian ministeres under the sun, however lax theire principles, coulde maintain communion withe suche a fierie declaimer of character and principle.

Y^E Derby meetinge had this effect on some, but alas! on others y^e reverse was y^e case, and a spirit of bitterness engendered, that manie daies will not remove ;—woulde that ye advice of St. James were more extensivelie practiced. "But if ye have bitter
"envying and strife in your hearts, glorie nott, and lie nott
"against the truth. This wisdom descendeth nott from above,
"but is earthly, sensual, devilish. For where envying and strife
"is, there is confusione and everie evil worke. But the wisdom
"that is from above is firste pure, then peaceable, gentle, and
"easy to bee intreated, full of mercie and goode frutes, without
"partialitie, and withoute hypocrisie."

Ende of Chapter y^e Eleventhe.

CHAPTER Y^E TWELFTH.

NOWE itt came to passe on a certaine daie, at a certaine place, “y^e three martyrs” met for consultatione, and were verie busilie occupied in comparinge notes, reportinge progresse, arrangeinge future plans, and other matters that became their owne businesse more than mine owne. After much time spent in these various little matters, y^e conversatione resumed a free and easie style, and is reported to have been as follows:—

James y^e Everette.—“Welle brothers, here we are alle met together once more, our meetinge suggestes to my minde ‘y^e three witches in Macbeth,’ who you knowe began singinge,

“ ‘When shall we three meete againe,

‘In thunder, lightninge, or in raine?’

“I am gettinge verie tired of this agitatinge, excitinge, bodie-de-
“stroyinge, uncomfortable mode of life, and shall bee heartilie
“gladde when y^e subscriptiones have reached a sufficiente sum to
“supporte us in comforte.”

Samuel y^e Dunnite.—“As to beinge tired, I cannot saie that I
“am, there is somethinge so congeniall to my tase in hearing so
“manie applaude our sayinges; for itt seemes a matter of prin-
“ciple withe our audience that y^e stronger y^e language y^e great-
“er y^e praise,—for my owne parte I like itt, you knowe ‘revenge
“ ‘is sweete;’ and itt is delicious for me to know howe I am
gallinge

“gallinge Dr. Buntinge, and other Conference greate guns :—
“howe feeleste thou William y^e Griffith?”

William y^e Griffith.—“Why as to mere matter of feelinge
“verie comfortable, thoughe I must confess, itt woulde be muche
“more agreeable to my taste if y^e people woulde shoue a greater
“amounte of spirit, rise *en masse*, storme y^e Conference citadel,
“turne y^e preachers oute of their houses, and do the thinge in a
“crashe, like a flashe of lightninge,—off hand, without so muche
“humbug.”

Samuel y^e Dunnite.—“Gentlie brother, William y^e Griffith of
“a truthe thou art too precipitate, I like to bee more secret and
“insinuatinge, not reckless; dost thou nott know itt pleaseth our
“enemies to find anie thinge on whiche to hange a complainte,
“and they woulde verilie saie, and that verie soone if thou wert
“so rash, that thy owne sayinges woulde containe in themselves
“y^e elements of their owne destructione.”

William y^e Griffith.—“Onlie thinke of the difficultie in getting
“y^e people to act, they applaude us to y^e heavens, and then go
“home and sinke into suche a colde lethargic state, nott fitt for
“men strugglinge for libertie againste suche powerfull odds.”

James y^e Everette.—“I thinke y^e sayinges and advice of Samuel
“y^e Dunnite worthie of attentione, lett us by a slowe process, un-
“dermine y^e citadel, we shall by so doinge, gaine y^e desired ende
“in muche shorter time than if we were to begin by storminge
“y^e ramparts, which you knowe are welle defended.”

William y^e Griffith.—“Defended, howe, where, by whom, who
“can prevent y^e force of my arme?—Like y^e “Black Knight in
“Ivanhoe’ will I go on; ‘conquer or die’ is my motto, onlie
“thinke

“thinke of y^e insultes to which I am subject, thinke ye that I can
 “beare them? No; nor yet will I. Last weeke of all others on
 “proceedinge to y^e place where I for manie yeares had beene so
 “hospitable entertained at Bath, I founde some Methodistes in-
 “vited to welcome me; but withe what,—not withe sympathie
 “that I was one of y^e leaders of this greate and glorious move-
 “ment,—nott withe proffers of assistance in my God-like errand;
 “but withe affected sympathie that I had so far forgotten my
 “character as a gentleman and christian minister, as to joine in
 “a revolutionarie movemete to upsett y^e Wesleyan Societie. I
 “was thunderstruck and amazed,—y^e friends begged me to bee
 “calm, but howe coulde I bee calm and quiett in y^e midste of a
 “sett of hornets? So takinge my hat and bag I left y^e house,
 “shakinge y^e duste from off my feet as a testimonie against them.
 “But I had my revenge, I mastered my feelinges to invite y^e
 “gentleman if he had anie statemente to make to do itt at y^e
 “meetinge. And when y badger showed his nose, was nott
 “there a shower of dogs lett loose on him? Howe he
 “flinched and shirked, and was att last hunted down! Had
 “nott some kinde friende come to my reliefe I shoulde have been
 “a wanderer in Bath.”

James y^e Everette.—“Yes William y^e Griffith, I hearde of
 “youre visit to Bath, and finde by all accounte we have nott such
 “influence there as in other places. I have juste received a let-
 “ter from my olde friende one of y^e ministers stationed there, and
 “who I believe, was on y^e platform with you at y^e meetinge, and
 “he relates an accounte of a visit he paide shortlie after y^e meet-
 “inge to a highlie respectable member of society, a clever, intel-
 “lectual

“lectual ladie, (who by y^e bye is verie riche, and giveth a greate
“amounte of monie to y^e cause, and who woulde have beene a
“greate carde for us,) to sounde her as to y^e opiniones she enter-
“tained on these matters. On beinge introduced, he opened y^e
“subjecte, and to his dismay founde he had made a mistake, for
“she gave him suche a dressinge as he had never before experi-
“enced, and in conclusion told him to go home and ask y^e Lord
“to pardon his sins, for she was sure he stode in neede of itt.
“Creste-fallen and downe-hearted he returned home, and he
“writes further, itt will bee better for him nott to meddle anie
“more in the matter for fear of consequences.”

Samuel y^e Dunnite.—“Poor chicken-hearted soul, why did he
“nott asserete y^e dignitie of his office? if I had beene in his place
“y^e resulte would have beene differente.”

James y^e Everette.—“Another letter I received, contains sever-
“all remarques nott at all complimentarie to y^e leadinge men con-
“nected with y^e anti-Conference partie in Bath, of course I tell
“you in y^e greateste secresie, as itt woulde nott do at all to get
“abroade, leste itt shoulde damage their owne and oure interests.
“I have not y^e letter with me, but itt is verie muche in this style,
“ ‘One of y^e leading men connected with this movement, has for
“ ‘some time on accounte of his demure appearance beene nick-
“ ‘named, a cognomen often applied to members of y^e Societie of
“ ‘Friendes: but at times this saide younge man’s temper gets
“ ‘y^e better of his judgmente, and frequentlie greate cause of
“ ‘offence has been y^e resulte,—as a specimen, he was once taken
“ ‘before a magistrate for insultinge a candidate for Parliamencie
“ ‘honoures in suche a manner, as woulde have done credit to a
“ ‘member of y^e ‘swell mob.’ ’ ”

William y^e Griffith.—"Ah! I saw at y^e meetinge some of y^e parties presente showed no deficiencie of spirit. Noble fellows were they,—up and readie for aniethinge,—that's y^e style,—
"Bath for ever!"

James y^e Everette.—"Ah but brother William y^e Griffith were you nott rather too hard upon Mr. S——, firste inviting him to have his saie at y^e meeting and then falling so foul on him?"

William y^e Griffith.—"Nott at all,—you knowe itt is not in my nature to stick at trifles. I am y^e boye for puttinge them to y^e righte aboute: who in y^e worlde has a righte to interfere withe us at oure meetinges? I onlie invited him for y purpose of makeinge a fool of himself, and moste noblie did he fulfill y^e parte I had laide oute for him.—Ah, ah, ah, he will nott soone forget William y^e Griffith."

James y^e Everette.—"But my dear goode soul withe all deference to youre zeale, I muste differ from you in this matter; you knowe Mr. S——m has allways beene helde in y^e greateste respecte at Bath, and his character stands so highe, that itt is nott likelie to bee upset by a fewe diminutive dwarfy souls,—a thousand of which coulde dance on y^e pointe of a needle."

William y^e Griffith.—"Dwarfie souls, how can you saie so, I was talkinge withe one I thinke he was organiste of one of y^e chapels, and who has taken a prominente parte in y^e movement, (thoughe he is nott a Wesleyan,) and he showed greate soul and greate spirit at firste, thoughe on talkinge withe him some time, I founde he was unacquainted withe moste of y^e detailes of y^e matter; but because either his uncle, couzin, father-in-law, or some one else thoughte favourablie of y^e martyrs he did. By
"y^e bye,

“y^e bye, did you hear of y^e famous joke they passed upon olde Rigg? Ah, ah, I thoughte I shoulde have burste withe laughing when I hearde.”

James y^e Everette.—“Why what was itt?”

William y^e Griffith.—“Why, some one sente him a piece of corde enclosed withe a requeste that he shoulde hange himselfe oute of pure vexatione! Ah, ah, was’nt itt capital?”

James y^e Everette.—“Rather too bad I thinke, thoughe at y^e same time neither the worlde nor oure cause woulde be anie y^e worse for his absence.”

William y^e Griffith.—“Why, I thinke itt one of y^e beste practical jokes I ever knew, y^e author of which shoulde be dubbed “*Theodore Hook y^e seconde.*”

Samuel y^e Dunnite.—“No my goode brothers I cannot agree withe you, y^e affair was too low—smelte of Billingsgate: if crueltie bee inflicted itt shoulde bee of a more refined character. Did you never hear of a surgeon beinge called to take off y^e limb of a person against whom he had some spite? Well, what did he do? but take his amputatinge knives and jag parte of their edges, so that he coulde at anie time add an intensitie to y^e sufferinges, by elevatinge or depressinge y^e handles. This was what I call refined torture! so I woulde treat our enemies; but reallie whoever was guiltie of y^e tricke juste named, deserved no credit at all, as itt is verie evidente he was no gentleman.”

William y^e Griffith.—“Then you may as well saie I am no gentleman for defending him?”

Samuel y^e Dunnite.—“No, no, William y^e Griffith, everie one knowes *what a polished gentleman you are.*”

James

James y^e Everette.—"I partlie agree with thee, Samuel y^e Dunnite, and partlie with thee, William y^e Griffith. A goode joke it was, no doubt, but rather too bad, as I observed before. A thinge of too lowe a character to have anie effecte on suche a man. But reallie we have enoughe aboute this matter,—lette us turne to another. You noticed what a squabble there was at Leicester. What did you thinke of y^e mayor's conducte in y^e chaire?"

Samuel y^e Dunnite.—"Why, I shoulde have thoughte muche better of him had he not beene so intimatelie related to a certaine familie remarkable for their stupiditie, and of which himselfe and y^e mayor of Nottinghame formed suche distinguished specimens."

James y^e Everette.—"I had my thoughtes about him, but have hitherto kepte them to myselfe. You knowe, see alle you can but saie nothings, is my motto; and neither of y^e two mayors juste named was goode for a deale, but havinge a mayor for a chairman gives suche *eclat* to a meetinge."

William y^e Griffith.—"So it does. If y^e mayor is righte, saie the people, surelie we are. God blesse y^e mayors of Nottinghame and Leicester for y^e noble parte they tooke! What does it matter if their intellectuall capabilities were a little deficiente? Their presence was sufficiente,—that is, for us."

Samuel y^e Dunnite and James y^e Everette joined amen to this prayer, and after some further conversation muche y^e same in character, and whiche included manie remarkes they woulde not at all like their friendes to hear, y^e master of y^e house made his appearance, and as a matter of course he muste be served with a dishe

dishe welle suited to his palate and taste,—a slighte dashe of fawninge sycophancie, mixed with an intimation that he woulde go downe to immortalitie honoured and revered for y^e parte he had taken in affordinge his hospitalitie to “y^e three martyrs,”—victims as they were of an influence despotic and arbitrarie beyonde y^e powers of calculatiōe.

This y^e goode kinde-hearted man swallowed, and on openinge his choice closet broughte oute a bottle of y^e primeste wine he had, and they all united in drinkinge to y^e sentimentes juste uttered; Samuel y^e Dunnite saide some verie sober thinges, complimentarye and congratulatorye; James y^e Everette tolde some of his choicest stories; and William y^e Griffith described in an amusinge manner, some incidentes of his life never before made public. And so y^e three martyrs and their hoste made merrie.

And y^e reste of their actes on that memorable daie, and all their sayinges and doinges, and howe they talked till paste Twelve o'clock at nighte, and howe William y^e Griffith in his excitement entered y^e wronge bed-roome and was speedilie ejected, and howe Samuel y^e Dunnite and James y^e Everette passed y^e nighte together, and what they saide of William y^e Griffith and his extravagancies, withe all aboute, touchinge and concerninge them, are they not buried in their moste suitable place, to witte, “oblivion?” nott beinge of a character sufficientlie worthie of recorde within these pages.

So William y^e Griffith, James y^e Everette, and Samuel y^e Dunnite we leave you faste asleep and snoringe.

Ende of Chapter y^e Twelfth.

James y^e Everette.—"I partlie agree with thee, Samuel y^e Dunnite, and partlie with thee, William y^e Griffith. A goode joke it was, no doubt, but rather too bad, as I observed before. A thinge of too lowe a character to have anie effecte on suche a man. But reallie we have enoughe aboute this matter,—lette us turne to another. You noticed what a squabble there was at Leicester. What did you thinke of y^e mayor's conducte in y^e chaire?"

Samuel y^e Dunnite.—"Why, I shoulde have thoughte muche better of him had he not beene so intimatelie related to a certaine familie remarkable for their stupiditie, and of which himselfe and y^e mayor of Nottinghame formed suche distinguished specimens."

James y^e Everette.—"I had my thoughtes about him, but have hitherto kepte them to myselfe. You knowe, see alle you can but saie nothings, is my motto; and neither of y^e two mayors just named was goode for a deale, but havinge a mayor for a chairman gives suche *eclat* to a meetinge."

William y^e Griffith.—"So it does. If y^e mayor is righte, saie the people, surelie we are. God blesse y^e mayors of Nottinghame and Leicester for y^e noble parte they tooke! What does it matter if their intellectuall capabilities were a little deficiente? Their presence was sufficiente,—that is, for us."

Samuel y^e Dunnite and James y^e Everette joined amen to this prayer, and after some further conversation muche y^e same in character, and whiche included manie remarks they woulde not at all like their friendes to hear, y^e master of y^e house made his appearance, and as a matter of course he muste be served with a
dishe

dishe welle suited to his palate and taste,—a slighte dashe of fawninge sycophancie, mixed with an intimation that he woulde go downe to immortalitie honoured and revered for y^e parte he had taken in affordinge his hospitalitie to “y^e three martyrs,”—victims as they were of an influence despotic and arbitrarie beyonde y^e powers of calculatiōe.

This y^e goode kinde-hearted man swallowed, and on openinge his choice closet broughte oute a bottle of y^e primeste wine he had, and they all united in drinkinge to y^e sentimentes juste uttered; Samuel y^e Dunnite saide some verie sober thinges, complimentarye and congratulatorye; James y^e Everette tolde some of his choicest stories; and William y^e Griffith described in an amusinge manner, some incidentes of his life never before made public. And so y^e three martyrs and their hoste made merrie.

And y^e reste of their actes on that memorable daie, and all their sayinges and doinges, and howe they talked till paste Twelve o'clock at nighte, and howe William y^e Griffith in his excitement entered y^e wronge bed-roome and was speedilie ejected, and howe Samuel y^e Dunnite and James y^e Everette passed y^e nighte together, and what they saide of William y^e Griffith and his extravagancies, withe all aboute, touchinge and concerninge them, are they not buried in their moste suitable place, to witte, “oblivion?” nott beinge of a character sufficientlie worthie of recorde within these pages.

So William y^e Griffith, James y^e Everette, and Samuel y^e Dunnite we leave you faste asleep and suoringe.

Ende of Chapter y^e Twelfth.



PRINTED BY WILLIAM DEARDEN,
AT HIS PRINTING-OFFICE, CARLTON STREET, ON Y^e NORTH SIDE THEREOF,
IN Y^e TOWNE OF NOTTINGHAM.



